UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A Monthly Magazine, issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY (Incor.)
Tenth Street and Tracy Avenue, Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.
SUBSCRIPTION PRICE, ONE DOLLAR PER YEAR.

VOL. 52 KANSAS CITY, MO., MARCH, 1920 No. 3

WISDOM—JUDGMENT

CHARLES FILLMORE

WHICH is the greater, Wisdom or Love? After long study of the fine analysis of Love given by Paul in the thirteenth chapter of First Corinthians, Henry Drummond pronounced love to be "the greatest thing in the world." His conclusion is based on the fine setting forth by Paul of the virtues of love. Had there been as good a champion of Wisdom, the author of "Love; the Greatest Thing in the World" might not have been so sure of his conclusion. It goes without argument that love wins when everything else fails, but notwithstanding her mightiness, she does make a lot of blunders. Love will make any and every sacrifice for the thing she loves; on the other hand, she is enticed into trap after trap in her blind search for pleasure. It was this kind of love that caused Eve to fall under the spell of sensation, the serpent. She saw that the fruit of the tree was "pleasant to the eyes." She followed the pleasure of life instead of the wisdom that would have shown her how to use life. We have ever since had a lot of pleasure and pain, or good and evil, as the result of Eve's blind love.

You ask, What kind of people would we be if Eve

and Adam had been obedient to the Lord of Wisdom instead of obeying the sense of love? This is one of the biggest questions you or anyone can ask. It has been debated up one side and down the other, ever since people began to reason. It has a double answer, and those who get the first will claim it is correct, and those who get the second will assure you that there can be no other conclusion. The question hinges on one point, and that is, whether it is necessary to experience evil to appreciate good. If it were possible for man to know all the wisdom and joy of the Infinite, he had no necessity of experience with the opposite. But do we have to have pain before we can enjoy pleasure? Does the child that burns its hand on a hot stove have a larger consciousness of health when the hand is healed, or has it learned more about stoves? Unnumbered illustrations of this kind might be given to show that we learn the relations existing between things in the phenomenal world by experimentation. But if we apply this rule to sciences that are governed by absolute rules, the necessity of knowing the negative fails. To become proficient in mathematics it is not necessary to make errors. The closer one follows the rules in exact sciences, the easier and more successful the demonstrations. This goes to prove that the nearer one approaches the absolute, or cause side of existence, the greater is his understanding that wisdom and order rule, and that he who joins wisdom and order rules with them.

God knows that there is a Great Negative, which is a reflection of his positive, but he is not *conscious* of its existence. We know that there is an underworld of evil, in which all the rules of civilized life are broken, but we are not *conscious* of that world because we do not enter into it. It is one thing to view error as a thing apart from us, and quite another to enter into its consciousness. In the allegory of Adam and Eve, the man and woman were told by Wisdom not to "eat," or enter into consciousness of the fruit of the tree of the knowledge of

good and evil. But the pleasure of sensation (serpent) tempted them, and "they did eat."

When one has entered into the *feeling* side of life, the law of unity is fulfilled, and the heavens (mind) and earth (body) are united. When this union becomes a habit, the *I Am* is submerged or "buried" in the earth. The wisdom or knowing side of man is ignored, and a realm of consciousness is established that regards the material universe as the only reality. But the Lord, the knowing side of man, talks to him in the "cool of the day." In the heat of passion and the joy of pleasure, man does not listen to the "still, small voice," but in the "cool of the day," that is, when he cools off, he reflects, and he hears the voice of Wisdom and Judgment saying, "Where art thou, Adam?"

The "great day of judgment," which has been located at some fateful time in the future when we shall all be called before the judge of the world and have punishment meted out to us for our sins, is every day. The translators of the New Testament are responsible for the future "great judgment day" bugaboo. In every instance where judgment was mentioned by Jesus, he said "In a day of judgment," but the translators changed the *a* to *the*, making it appear a definite time in the future, instead of the repeated consummations of causes that occur in the lives of individuals and nations. We know that we are constantly being brought to judgment for transgressing the laws moral and physical. Yet back of these is the spiritual law, which the whole race broke, and for which we suffer. It was for the mending of this broken law that Jesus came.

When we awaken to the reality of our being, the light begins to break upon us from within, and we *know* the truth. This is the quickening of our James faculty. When this occurs, we find ourselves discriminating between the good and the evil. We no longer accept the race standards nor the teaching of the worldly wise, but "judge righteous judgment." We

know with an inner intuition, and we judge men and events from a new viewpoint. "Knowledge comes but wisdom lingers," sings the poet. This pertains to intellectual development only. When man kindles the inner light, he *speaks* the word of authority to his subjective faculties. Jesus represents the Son of God consciousness in man, to whom was given "dominion over all the earth." The Son of God man is wholly spiritual, and he uses spiritual thoughts, words, and laws, in all that he does.

When Jesus "called his disciples," he spoke silently to the faculties in soul that preside over and direct the functions of mind and body. When he "called" Peter, James, and John, there was a quickening in his consciousness of faith, judgment, and love. These three disciples are more often mentioned than the others with him in his works, because they are most essential in the expression of a well-balanced man. Andrew (strength) was also among the first called, and he represents that all-round stability that lies at the foundation of every true character.

"James the Just," was the title bestowed upon the first bishop of Jerusalem by historians. There were many Jameses among the early followers of Jesus, and there is some doubt as to whether James the Just and James the disciple are identical. However the preponderance of authority is in favor of his having been one of the twelve.

An analysis of man in his three-fold nature, reveals that on every plane there is a certain reflective and discerning power of the mind and its thoughts. In the body, conclusions are arrived at through experience; in intellect, reason is the assumed arbiter of every question; in Spirit, intuition and inspiration bring the quick and sure answer to all the problems of life. Jesus was the greatest of the teachers of men, because he ran the gamut of knowledge from the highest to the lowest. He did not blight the senses by calling them "error" (be-

cause they are limited in their range of vision), but he lifted them up. He took Peter, James, and John up into the mountain, and was transfigured before them. When we realize the spiritual possibilities with which we are endued by omnipotent Mind, we are lifted up, and all the faculties that we have "called" are lifted up with us. "I, if I be lifted up from the earth, will draw all unto myself (Diaglott).

Wisdom, justice, judgment, are grouped under one head in spiritual consciousness. Webster says, "The ground of reason in judgment, which makes conclusions *knowledge*, is found in the connecting link that binds the conceptions together." This authority also says that in religion there is the postulate of a judgment through direct perception of the Divine Law.

Sol-o-mon, the Sun man, or *solar-plexus* man, when asked by the Lord what he should give him, chose wisdom above riches and honor; then all the other things were added. Sol-o-mon was also a great judge. He had a rare intuition, and he used it freely in arriving at his judgments. He did not rest his investigations on mere facts, but sought out the inner motives. In the case of the two women who claimed the same infant, he commanded an attendant to bring a sword and cut the child in twain and give a half to each woman. Of course the real mother begged him not to do this, and he knew at once that she was the mother.

This appeal to the affectional nature in man for judgment in its highest, is in harmony with Divine Law. We have thought that we were not safe in trusting our feelings to guide us in important issues. But spiritual discernment shows that the quick-knowing power of man has its seat of action in the breast. The breast-plates worn by Jewish and Druidical high priests had twelve stones, representing the twelve great powers of the mind. Ready insight into the Divine Law was the glory of the high priest. Jesus is called the high priest of God, and every man's name is the name Jesus, writ-

ten large or small, according to his perception of his Son of God nature.

Intuition, judgment, wisdom, justice, discernment, pure knowing, and profound understanding, are natural to man. All of these qualities, and many more, belong to us every one by and through our Divine Sonship. "Ye are gods, And all of you sons of the Most High!" the Christ proclaims in us all. Paul saw Christ waiting at the door of every soul when he wrote, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."

A quickening of our Divine Judgment arouses in us the Judge of all the world. "The wisdom that is from above is first pure, then peaceable," etc. When we call this righteous Judge into action, we may find our standards of right and wrong undergoing rapid changes, but if we hold steadily to the Lord our Supreme Guide, we shall be led into all righteousness.

Let all those who doubt the infinite law of justice working in all things, now take heart and *know* that it has not worked in their affairs because they have not "called" it into activity in the creative center of the soul. When we call our inner forces into action, the Law Universal begins its great work in us, and all the laws both great and small fall into line and work for us. We do not make the law; the law *is*, and it has been established for our benefit since the foundation of the world. Jesus did not make the law of health when he healed the multitudes; he simply called it into expression by getting it recognized by those who had disregarded its existence. Even those who practice the carrying out of man-made laws, recognize that back of the judge is the law out of which he reads. Blackstone says, "The judgment, though pronounced and awarded by the judges, is not their determination or sentence, but the determination and sentence of the law." So we who are carrying forward the fulfillment of the law as inaugurated by Jesus, should be wise in recognizing that

the law already exists right here in all its fullness, waiting for us to identify ourselves with it and thus allow it to fulfill its righteousness in us and in all the world.

THE PERFECT LAW

The law of Jehovah is perfect, restoring the soul:
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.
More desired are they than gold, yea, than much fine gold.
Sweeter also than honey and the droppings of the honey comb.—*Psalm 19:7-10.*

THE COMFORTER IS THE JUDGE

Nevertheless I tell you the Truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged.—*John 16:7-11.*

So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life.—*Romans 5:18.*

Jehovah ministereth judgment to the peoples: Judge me, O Jehovah, according to my righteousness, and to mine integrity that is in me.—*Psalm 7:8.*

JUDGMENT, THE GUARDIAN

LOWELL FILLMORE

UDGMENT is the faculty which enables us to make decisions. It is a very important faculty, because by it the trend of our growth and unfoldment physically, mentally and spiritually is determined.

Judgment stands at the door of our life and decides what things shall enter and become a part of us. It determines what we shall eat, what we shall wear, where we shall go, where we shall live, what kind of work we shall do, how we shall act, what we shall read and study, who our friends shall be, what thoughts we shall think, whether we shall follow unselfish leadings or personal, selfish desires, and whether we shall serve God or mammon.

If our decisions bring beneficial results, we say that we have good judgment, but if the results are adverse, our judgment is looked upon as poor.

Good judgment is a possibility in everyone, but it must be developed. Some individuals have cultivated good judgment along a particular line, perhaps in business, in judging cloth, wheat, or human nature. These judgments are based largely upon observation and experience. Everything is judged through a sense of relation. One kind of cloth is good, because it is more durable than another kind. A distance is long or short, in comparison with some other distance. The distance from our front gate to the street corner is long, as compared with the distance from our door to the gate, but it is short as compared with the distance to the next town, which in turn is short as compared with the distance to Europe.

When we were children, the penny was a large sum of money. It became smaller as we grew up and compared it with a dollar.

This kind of judgment is based on the relation of certain things or qualities to other things or qualities. In the summer, we judge a day to be cold when the thermometer reads fifty degrees, while the same reading in winter is judged to be warm. Our judgment of cold and warmth in these cases is based on comparison.

Because some individuals go a little farther than we do in certain tendencies, we call them bad people. The relatively good persons compared with the saints, would doubtless seem evil by contrast.

These judgments are all based upon appearances. The Christ teaching affirms that we are not to judge by appearances, but that we must judge righteous judgment. What is righteous judgment? It is judgment based upon an absolute reality.

In most people, the faculty of judgment is developed on the intellectual plane, only. This faculty can be quickened spiritually, and, in fact, it is only a shadow of a faculty until it is quickened spiritually.

When it is quickened, it bases its decisions on the broad, clear vision of absolute principles. It comprehends the secondary value of relative things, but places the highest value on the Absolute Truth. Back of relative good and evil, it sees absolute, unchanging good, which cannot be affected by conditions. Back of material substance, it sees absolute Spirit Substance, unfailing and indestructible. Back of time, it sees absolute state of Being, the omnipresent Now, which is eternity. Back of sickness and health, it sees absolute well-being. Back of human love and hate, it sees absolute, never-failing love.

Judgments based on appearances, are but imperfect views of Truth.

Man is perfect in Spirit. In our intellectual judgment, we see him as having health in varying degrees. This is only a limited or distorted view of the true conditions of the Son of God.

The true condition is brought into evidence when

we recognize it. When we see a criminal, we are judging his degree of goodness by appearances. In order to judge righteously, we must get a broader view of good, so that we can see the true and perfect man in him. This righteous view helps him to bring forth his good. Condemnation only hides his good deeper under distorted thought images.

Goodness is man's natural expression, and it will manifest when it is set free from unnatural ideas about goodness.

The good in every one will shine forth when it is recognized by good judgment. Jesus said that we must not judge, if we would not be judged.

When we condemn any one, we are setting into operation certain limiting conditions in the invisible thought realm, which in turn will condemn us by causing sickness in our bodies or trouble in our affairs. We condemn others and others find fault in us.

We accuse some one of being stingy, and pretty soon, if we don't change our minds, our financial affairs begin to dwindle. The stingy thought has begun to work out in our affairs. Jesus' teachings point to the principle that as we deal with conditions and other people, we will be dealt with by the invisible laws. "Release, and ye shall be released." "Give, and it shall be given unto you."

The principle is well stated in these words of Jesus, "What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." When, through our undeveloped judgment, we see only a distorted image of the real perfection in those about us, and proceed to condemn them, placing them under certain mental restrictions, or limitation, we are binding perfection on earth and it will be bound in heaven for us. By seeing good about us we loose the good in heaven, the spiritual realm.

One of our healers tells the story of a woman who

was suffering from a tumor. When she was questioned by the healer, it developed that she had been carefully saving a portion of her husband's salary against a rainy day. She had attached so much importance to this money that it took a great deal of her thought. The healer saw that she was cultivating a strong belief in the reality of material money. This was binding substance on earth, and it was bound in heaven, as a result. The accumulation of matter appeared in her body. This condition soon disappeared when the healer showed her how to get rid of the idea of the material reality of money.

In developing good judgment, we free everybody and everything about us from the limitation of appearances, and the result is that the perfect man in heaven is made free to manifest in our outer lives.

When we see evil, we are judging according to appearances. When we see good, we are judging righteous judgment, and we are opening the way for the kingdom to come on earth as it is in heaven.

THE MISSION OF THE JUDGE

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reproved.—*John 3:16-20.*

"There's a real grace of character in forgetting the things which disturb the harmony of life."

JUDGMENT

E. V. INGRAHAM

ITH what measure ye mete, it shall be measured unto you," is the sign at the crossroads which marks the parting of the ways leading to materiality or to spirituality. We progress in the direction which we choose, as our judgment formulates the ceaseless flow of creative energy as it passes through our consciousness on its way toward manifestation.

In thinking upon this subject and what would best illustrate it, there came a vision of the great piles of paper in the Unity stock room. While looking upon these great white piles, we think principally about just one thing—paper. There is nothing about it to particularly characterize it except color and size of sheets; it is just paper. However, it sooner or later is cut up into various sizes, passes through presses, folders, staplers, and through the hands of many faithful workers, each process adding to its character, and when it comes out we seldom think of it as paper. Something has given it character, and we now call it book, magazine, tract or any one of a thousand other things which come out to meet the various needs of those who call upon us. Paper still, but this fact is almost lost sight of.

As the pure white paper is sensitive to ink, so is the moldable, creative stuff (the pure and indestructible Substance, out of which all things are made), sensitive to our every thought. It passes through our minds in a never ending stream, and out of it we make our bodies, our environments, and our worlds. In the formulating process we too often forget what it really is, and add to the forms before us the further stamp of materiality.

This is the part which judgment plays in the process of our *becoming*, and we in turn are judged by our past judgments. This being true, then what manner of judg-

ment is that righteous judgment with which we are commanded to judge? Have we not all, at some time in our lives, known a great judge, who, with only one idea, and that of justice, sought to hand down a righteous decision? What was his method of procedure? Was it not to gain all possible evidence, weigh it carefully and form his decision only when all possible facts were before him? Have you considered what sort of a man this judge was? He was big-hearted, kind, generous, compassionate, the sort of man who was looked up to in his community. Is it not a self-evident fact that this great character was the direct result of his constant desire to give justice? It is, then, an easy matter for us to conclude that a just judgment or a righteous judgment is decision based upon a knowledge of all the facts in the case.

This illustration offers still another lesson for us. Have we not known of instances where all available facts have failed to bring justice where it belonged? If this be true, how faulty must be some of our past judgments when we based our decisions upon one or two facts, and sometimes on groundless statements of some one else!

Dr. Frank Crane has given us some rare advice in this respect, and to help us in a further consideration of the subject we quote the following:

Don't imagine that you have to form a definite opinion on every subject that arises. Nine-tenths you must just lay on the shelf and await further evidence. The way to be an intelligent and well informed person is to begin by being an honest agnostic.

Keep open-minded. Be hospitable to new ideas. When you hear some opinion that strikes you as all wrong, try to get the holder's point of view, try to understand his conviction.

Beware of expediency, which is the immorality of the intellect. Never express an opinion merely because you think it will make a good impression, or because it sounds clever, or because you think it is safe, or will pay you, or will do others good.

Have fixed principles, not fixed opinions. Principles are the mudsills of truth; they should not change. Opinions ought to change as you get new information.

Think as a judge, not as a lawyer. There is no opinion so crazy that you cannot, in the heat of argument, and in the anxiety to prove your case, find many arguments for it. Try to understand, to get at the truth, not to prove you are right.

Never mind about being consistent. Be honest.

Listen to those who differ from you; be careful of yourself with those who agree with you.

Nothing is more beautiful than utter loyalty to truth, and a willingness to acknowledge it wherever you find it, and to follow it wherever it may take you.

Let it be remembered that no condition or circumstance as it appears from every external viewpoint, offers all the facts in the case. Back of it all is the inevitable working of the hand of God, and until we can discern this phase of the situation we are incapable of rendering a righteous judgment. Did not the Christ teach, "Judge not according to appearance"?

But judgment is not confined to the formulating of opinions in regard to things, conditions and circumstances. It is the first faculty of mind which enters into the formation of every idea in consciousness. It is the faculty by which we standardize everything that passes before the vision of the mind.

Let us consider for a moment the idea of life, and the difference between the way we judge it and the way it stands in the face of a just judgment. We say that life is measured by years and covers a span of, say three score years and ten; then, we say, perchance at some future time we will enter into a broader, fuller life beyond the change called death. This is measuring life according to its apparent aspects, coupled with a hope of an extension in an intangible future. The fact that we sometimes fail to take into full account is that life is a gift of God, and God is omnipresent. If omnipresent, there is a fuller, freer phase of this great gift, if we but contemplate its existence in relationship to God in the

great eternal now. In a way, we have measured all the great gifts of God in us, in our world, and in our universe, according to our limited vision of them, failing to take into account the greatest aspect of them all, and to that degree our judgments have fallen short of justice.

One of the most common forms of our misjudgment is known as gossip, for it is often the result of merest suggestion. One writer has said that "gossip is the greatest sin, because it is a sin against love." Should we wait until we have all the facts in the given case, our speech in regard to others always would be kindly, charitable and considerate. We can be certain that if we would speak ill of anything we have yet to learn some great thing in connection therewith, and can well afford to withhold our judgment until a more enlightened day. Little do we realize the burden we inflict upon ourselves and those about us by expressing our unenlightened opinions.

We often see representatives of different institutions, with the same great object in view, judging each other in an unkindly way, each pointing out where the other is wrong, thereby creating strife where there should be harmony because of their common purpose. If they would but stop to realize the truth of the situation they would recognize that they were coworkers in a common cause. Because they differ in their ideas and methods does not indicate that either is wrong. If an honest consideration of each on the part of the other were brought into action, they would find they but complement and strengthen each other.

If you and I feel that we have a mission to help the world, we should be glad indeed to know that there are others in the field who have seen the same vision, though they may be working out their vision in a somewhat different manner. In reality, all that they do is lightening our task to that degree. On the other hand, if we brand our coworkers as unjust, we are working to increase our own burden and to defeat our own cause.

We are all members of one body, even the body of Christ, and the sooner we recognize this fact the sooner we will all come to work together in establishing the kingdom of God in the earth.

There are on the earth today, hundreds of religious movements. These movements do not all work in harmony. They judge each other as untrue, because they do not happen to agree upon certain minor points which are involved in the methods employed for the carrying out their particular ministry. Each one of these institutions should be allowed to judge individually as to whether its methods bear fruits in harmony with its great central purpose, for by the fruits each will be enabled to determine the good or ill of the methods employed. If Catholic and Protestant, Christian Scientist, and Advaned Thoughtist would all stop for a moment, consider their common purpose and unite in thought and act upon the overwhelming points of agreement—the great essential points—the whole world would be transformed in a surprisingly short space of time. When we emphasize points of seeming difference, we become separated by an ever widening gulf. But if we really understood each other, these differences would not exist. On the other hand, if we would all look for, study and emphasize the points upon which we agree, we would become so enthused with the impetus given our work through coöperation that differences would be forgotten.

Nor is this idea confined to religious movements. Capital, labor, and all governmental organizations, have as their foundation the good of humanity at large. They make the mistake of studying differences, and conclude that they are in opposition. The next false step is an effort to destroy or dominate that which seems to oppose. This is another evidence of mistaken judgment. These organizations are not competitive, but are really coöperative institutions, because of their common purpose. They will eventually discover this fact and work together for common benefits.

We are essentially all one, because one is our Father, even God. When we have learned to work together as one, judging all things, people, and organizations as one, we will be putting into operation a principle which will cause the desert places in the life of the race to blossom as a rose and to bear fruits unto the Creator of all—God.

THE SALUTATION OF THE DAWN

Listen to the exhortation of the dawn!
Look to this day!
For it is Life, the very Life of life.
In its brief course lie all the
Verities and Realities of your Existence;
The bliss of growth,
The glory of action,
The splendor of beauty;
For yesterday is but a dream,
And tomorrow is only a vision;
But today, well lived, makes
Every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well therefore to this day!
Such is the Salutation of the Dawn.

—*From the Sanskrit.*

A PRAYER

Almighty God, by thy eternal word, my Creator, my Redeemer and Preserver, who hast in thy free goodness glorified me with the capability of knowing thee, the one and only absolute Good, the eternal *I Am*, as the author of my being. With inward prostration of my will and affection, I adore thy Infinite Majesty. To thee, great omnipresent Spirit, whose mercy is over all thy works, who now beholdest me, who hearest me, who hast formed my heart to seek and to trust in thee; in the name of my Lord and Savior, I humbly command and commit my body, soul and spirit.—*Lord Coleridge.*

JUDGMENT AND JUSTICE

Lesson Eleven

ALICE RUTH

MISS GOODWIN was flitting down the hall, laden with various articles of feminine apparel, when Mrs. Parker met her with the query, "What's going on, now?"

"I'm getting my belongings together, Mrs. Parker, in readiness to pack my trunk. My patient is well," she smiled, "and no longer needs me. But I shall never forget the wonderful lessons I've learned here, and I'm going to ask Mr. Seamour for a list of books, that I may study this very practical Christianity. It is a science transcending all other sciences.

"Think of the many weeks I did my best to ease your suffering, with medicines and external applications, and less than a half hour of prayer made you a well woman!

"I have always believed in Christ, but all at once he became a living Presence and a Power that I can never doubt.

"All my plans stop, while I study the one Mind and my relation to it. I cannot express in words the mighty urge of the Spirit within me for wisdom and power to use the one Mind beneficently, even as Christ did."

"My dear Lovelle, stay right here," invited Mrs. Parker. "You can find no quieter place for study than the room you now occupy. Mr. Seamour will remain for awhile; you can ask him questions, and we shall all have the benefit of his answers. True, I do not need a nurse, but I would love your companionship during your leisure hours."

"I think we will have the Lovejoy's over this evening," continued Mrs. Parker, "and we might invite

those Unity people from the south neighborhood. Mr. Seamour might as well talk to a number, while he is talking. I'll ask him about it at luncheon; he is off for a long stroll in the woods, this morning."

"If you want me at any time, Mrs. Parker, call me, as usual," Miss Goodwin urged as she went on to her room.

At luncheon, in answer to Mrs. Parker's appeal, Rev. Seamour said, "I'm glad you wish to invite others, for I'm as eager to give out the Truth as others are to receive it. When you call the Lovejoy's, please invite John Hiland; he will not be with them much longer, as he has made a wonderful demonstration in prosperity."

"Tell us about it, Mr. Seamour. Do you pray for prosperity, as well as for healing?" asked Mrs. Parker.

"Pray for anything you want. 'Ask, and ye shall receive, that your joy may be made full,' " quoted Mr. Seamour.

"Did Mr Hiland pray for money?" asked Miss Goodwin.

"He claimed his own, in Divine Justice," Rev. Seamour declared.

"If he has all that is rightfully his, he is a well-to-do man." Miss Goodwin spoke impulsively, with deepening color.

Rev. Seamour and Mrs. Parker looked inquiringly at her.

"I knew Mr. Hiland when he was a high school student," Miss Goodwin explained. "His father was considered a very wealthy man. John was in college when his father died. I had just finished my nurse's course." Miss Goodwin stopped a moment reminiscently, and then continued, "John's father was twice married, and his second wife, who was John's mother, has been dead several years. John has a half brother, ten years his senior, who prevailed on their father to deed the property to him when it was found that steadily declining health made the elder man's life quite uncer-

tain. They deemed John a spendthrift, because he used three or four times as much money as they thought necessary for his college expenses. John never told them, but he was helping to finance several young men through college, who needed help and who were doing good work. The money he used was a portion of his mother's fortune that she had set apart for his education. Perhaps," Miss Goodwin suddenly recollected, "John wouldn't thank me for telling this, but it seemed to me such a burning injustice—well, I've told it anyhow. John's brother offered to allow him a certain amount each month, with which to finish his college course; this John declined, and dropped out of sight. I was surprised to meet him here last night."

"Bless the man," said Mr. Seamour, reverently. "John has made a mighty demonstration since he first heard of Practical Christianity. He has been practicing the Presence, in blessing and loving and forgiving everyone. Last week he received five hundred dollars from a college friend, to whom he had loaned money. His brother put detectives at work to find out where he was; they notified John that his brother wishes to make a satisfactory division of the property, and begs him to come home."

" 'Bless Jehovah, O my soul, And forget not all his benefits,' " quoted Miss Goodwin, devoutly.

John Hiland and the Lovejoys were the first to arrive that evening, and Miss Goodwin frankly congratulated Mr. Hiland upon the good things now coming to him.

"Of course I am very glad," he acknowledged, and then added significantly, "I'm hoping for more."

People were fast arriving, and Rev. Seamour was asked to take "Judgment" for his subject. He consented, saying,

"We will consider the text 'Righteousness and justice are the foundation of thy throne.' Judgment is a faculty of mind, by which we estimate qualities of

values. Judgment is correct or incorrect, according to the viewpoint of the judge. By lifting it above personal limitations and placing it in the Absolute, it is a faculty of true discernment. We are warned to 'Judge not according to appearance, but judge righteous judgment.' To judge according to the appearance, is to judge from the viewpoint of the carnal mind. In judging righteously, we use the Divine Standard, and pronounce all things good, committing all judgment unto the Son. When we reach this place in consciousness, we feel new life and vigor; the lungs expand, and all our physical organs are harmonized in their relation to each other.

"People who are faultfinding, who judge others by narrow personal standards, reflect these conditions in their bodies; they have torpid livers, constipation and many other ills. A medical doctor will prescribe calomel, a chiropractor will say 'adjustments' are needed. Truly, adjustments are needed; not of bone and muscles, however, but the mind should be adjusted in loving relationship toward all people. A strong love treatment is indicated. 'The all-powerful love of God flows peacefully and harmoniously, vitalizing, healing, and making me every whit whole.' Also 'God's love in me is the power to forgive.' It is written, 'The Son of man hath authority on earth to forgive sins.' Christ proved his power to forgive by forgiving. We demonstrate our Christ likeness by the same power of forgiveness. Jesus taught us to pray, 'Forgive us our debts, as we also have forgiven our debtors.' In doing this, we obtain justice; not by appealing to courts and man-made law, but by invoking Divine Law.

"Things come up in our lives that cause us to feel that injustice has been done us. This is a negative thought that we should not harbor. We may overcome it by affirming, 'I do not condemn anyone, and I am not condemned.' This acknowledges the Law and our

obedience to it. If any one wishes to ask a question, he is free to do it." Rev. Seamour paused.

"What is the day of judgment?" asked Mr. Lovejoy.

"It is that period in man's development when he finds that he must conform to the law. In Spirit, there is no time; but there is an action which corresponds to that which we call time."

"Then, what is the judgment seat?" Mr. Lovejoy queried.

"The judgment seat is within man. The thoughts that we have held and stamped upon the subconscious mind, are projected into our bodies and affairs. We wonder why unhappy experiences come into our lives. Instead of rebelling, let us look for the lesson and the blessing in them. Then we may bring forth Judgment unto victory."

"If we rebel, what is the result?" persisted Mr. Lovejoy.

"Judgments are really opportunities to overcome, and if we resist these judgments, we lose our opportunity for spiritual unfoldment."

"Do not the Scriptures say, 'We are chastened of the Lord," Mr. Lovejoy pursued.

"The text reads, 'When we are judged, we are chastened of the Lord.' These chastenings are judgments that follow violations of the law. They teach us to make a correct estimate of values, to let go the old states of consciousness and to establish ourselves in the Christ Mind."

"I would like to ask one more question," said Mr. Lovejoy. "You know that my motive is only to learn. What is the 'hell-fire' spoken of in the Scriptures, and what is it for?"

"Ask with perfect freedom, Mr. Lovejoy, or anyone else," Rev. Seamour invited. "Hell-fire is the cleansing process; 'God is a devouring fire.' God is Law; the violation of Law brings its own penalty or judgment,

and it burns deep enough to do its work of purification. Its purpose is to purify and transform."

"What is the meaning of the word 'hell'?" questioned Mrs. Parker.

"There are three words in the Bible that are translated 'hell.' One of these, 'gehenna,' refers to a place used for the burning of rubbish and dead animals, and is a fitting symbol of the burning of the dross in man's character. The other two, 'sheol,' and 'hades,' are rendered 'hell,' 'grave,' and 'pit.' These words do not suggest a place of torment."

"What thoughts and what words will help us to overcome misjudgment?" asked one.

"The words of Jesus possess a potency all their own. He said, 'This is my commandment, that ye love one another, even as I have loved you.' 'If ye love me, ye will keep my commandments.' 'Love . . . is the fulfillment of the law.' Speak these words often, and meditate upon them.

"It is important to take the right attitude toward the judgments of God, for there is a lesson in every one of them; rightly received, they are a help in our unfoldment. If these opportunities are met with complaint and faultfinding, the lesson is lost, and we are sent back to have another trial at the same lesson. We need not fear these judgments, for, 'The ordinances of Jehovah are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the droppings of the honeycomb. Moreover by them is thy servant warned: In keeping them there is great reward.'

"There is also a helpful assurance that the purifying fire of Christ is eternal, for, 'When he hath tried me, I shall come forth as gold.'"

"Please tell us, what is the unpardonable sin," begged Miss Goodwin.

"Resistance to the Spirit is the only thing that can keep man from receiving pardon, and the fault is his

own. He has to work out of his resistance, first. To quicken your faith in Divine Justice, here are five statements effectively used by truth students:

"My Justice cometh from the Lord.

"There is now no condemnation to them that are in Christ Jesus.

"Trust in the Lord, and do good.

"I deal justly with all men, and all men deal justly with me.

"The Divine Law of justice is active in all my affairs."

(To be continued.)

JUDGMENT PARAGRAPHS

If we will measure other people's corn in our own bushel, let us first take it to the Divine Standard, and have it sealed.—*J. G. Holland.*

Human judgment is finite, and it ought always to be charitable.—*William Winter.*

And how his audit stands, who knows, save Heaven?—*Shakespeare.*

A judgment is the mental act by which one thing is affirmed or denied of another.—*Sir W. Hamilton.*

Make not thyself the judge of any man.—*Longfellow.*

For every event is a judgment of God.—*Schiller.*

The more one judges, the less one loves.—*Balzac.*

Judgment and reason have been grand jurymen since before Noah was a sailor.—*Shakespeare.*

Pain and pleasure, success and failure depend not upon circumstances and surroundings, but upon our mental attitude toward our circumstances and our surroundings.—*William James.*

Be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.—*The Affirmer.*

IMMANENT AND EMANANT

JOHN J. GAYNOR

VERYTHING in the material world has been thought into existence. Just as Don Quixote is the product of the creative genius of Cervantes, so, too, man and the universe are the composite output of God's creative imagination. Mancho put into his hero and his settings a reflection of all that was in himself, and God endowed the hero of his creation with a full reflection of his omnipotence, omniscience, faculties and powers. Thus, man is an epitome of God and the universe; a watch pocket edition of the Absolute; the ruler, if he knew it, of a make-believe world, such as children live in when playing their games.

To the disciples of *maya*, the universe is a moving picture—man's scenario setting. Man, charging windmills, is the leading actor on the passing screen. Just as an author is in his scenario and his scenario in him, so, too, God is *in* man and the universe, and man and the universe are *in* God.

An author, in love with his hero and heroine, furnishes them with splendid settings. God, in love with man and woman, created the universe as their setting, giving them command over primary plastic Mind Substance, that they might fashion it into environment and supply, as the potter does clay on his wheel. "I will be what I will to be," is within man's power, if he live the life, think, will, dare, do, be silent, and wait on "the Father in secret" within him.

Man's soul is not immortal *per se*. To play the god in a godlike way, he must, by acquiring cosmic consciousness, win immortality, thus placing himself above and beyond karma and the laws of matter. In Jesus, alone, cosmic consciousness became supreme. He paid

the penalty, however, for breaking the occult law of silence.

Mind is the creator. Thought is cosmic Mind Substance, from which all things have been begotten. Energy is divine will power, projecting and transmuting ideas into thought forms. Ether is the colloidal combination of Mind Substance and energy, from which and in which ideas are clothed in material form. Electricity, male and female, is granular ether, endowed with energy and creative intelligence.

An electron is an ultramicroscopic sphere of negative (female) electricity, containing no other matter.

A magneton is a similar sphere of positive (male) electricity, equally void of matter.

An ion is an electron, taken from or added to an atom or a molecule.

A psychon is an electron of receptive thought substance.

A psycheton is a magneton of positive thought-substance.

A psychion is an ion of thought, taken from or added to a germinal idea.

An atom is an ultramicroscopic solar system. In other words, an atom is made up of a magneton in the center of a vortex of electrons which revolve about the positive particle as the planets do about the sun. The simile is more marked, even in this, that the magneton carries forward its planetary system of electrons in its search for harmonic affinities, just as the sun does its planetary system toward the blue star, Vega.

The number of electrons, the electrical charge of the magneton and the vibratory rate of the atom, decide to which one of the chemical elements the atom belongs. Thus, then, from one and the same matter, from the coarsest of the seven grades of ether—the primary matter of space—all chemical elements are formed. This unity of creation is remarkable—the all from the one and the one in the all.

The psychatom, the mental progenitor of the atom, is a whorl in thought-substance in which psychons revolve around a psycheton, a nucleus of positive thought. While thought, like ether, is nonatomic, we use the words 'psychon,' 'psycheton' and 'psychatom,' to indicate the resemblance in the mental to the electron, magneton and atom in the physical. As below, so above.

A molecule is a combination of atoms, capable of combining with their harmonic, vibratory affinities. An idea may be spoken of as molecular thought.

Briefly, then, just as an electron is a whorl in the lines of force in an electro-magnetic field, so, too, thought is a whorl in that energized psycho-magnetic Mind Substance which imagination fashions into thought forms and projects into the ether of space to materialize.

By thinking and willing, man fashions relative mind substance into relative form. God thought, and, willing and thinking, projected primal matter—universal soul-stuff—just as the healer projects his relative mind-substance and energy, when giving absent treatment. That primal emanation, the first of the three, energized by vital force and directed by creative intelligence, bore within it his full-fledged conception of ultimate form, just as the thought forms of the healer bear within them the denial of disease and the desire to cure.

As might be expected of Supreme Wisdom, creation is a unit in its oneness and simplicity. Universal soul, not Supreme Mind but the product of Supreme Mind, synthetized into energy and ether—the primal matter of space. These three phases of emanation, like the Trinity, are one. Involution (the infolding of the soul in this primal matter, in an astral envelope) being completed, evolution of gross matter began. Soul, energy and ether, begot electricity, the electrons and magnetons of which, compelled by the law of polarity and the mathematics of affinities, begot gross matter to furnish a vehicle in which Spirit might function on the physical plane. The Great Plan was inclusive. Vital

force being infolded in matter, even life itself did not call for a special creation. This conception, universalizing involution and evolution, unifies the universe.

Similarly, evolution, the law of affinities in action, while evolving the physical world, evolved physical and spiritual man through his various evolutionary stages—mineral, vegetable and animal—each stage matching the corresponding stage in world-building, so that when the world was ready for self-conscious man as we know him, man was ready for the world as we know it.

There are smoldering embers of Divine Truth in the monumental garbage heap of fancies which make up the mythologies of nations. Spirit, mind, intelligence, sleep in the mineral, dream in the vegetable, awake in the animal and become self-conscious in man. Graded intelligences there are, each in its millieu. Just as some men evolve more rapidly than others, so it is with the group-soul which assembles in kingdoms corresponding to the mineral, the vegetable and the animal. To these kingdoms their soul-stuff returns, as does the oxygen we breathe to the atmosphere, or the mind-stuff we use daily, to the universal supply.

We can conceive man in that stage of unfoldment when his was an animal soul. Australian Bushmen are held to belong to this group-soul.

Again, we can conceive man developing a brain and nervous system superior to that of any other animal: hence, an intelligence superior to the brute; and, having won his way to the light, having evolved an intellectual organ fitted for informing Spirit to function through, man became a self-conscious, reincarnating ego, not yet immortal.

Body refines as soul unfolds, and vice versa. Having kept step with each other in the evolutionary process, they will continue to do so until both become immortal. Being complementals, the body should not be decried or neglected. It, too, has its share in winning at the wire.

Just as the body has evolved through its mineral,

vegetable and animal forms into the human, so, too, coincidentally, man's soul has unfolded from mineral into vegetable consciousness, from vegetable into animal consciousness, and from animal into its present stage of self-consciousness, seeming separateness and individuality.

Thus, then, the rocks and the hills, the trees and the flowers, the beasts and the birds, are our lowly brethren. All creation, the whole menagerie of wild animals, so trying to tame and so rebellious as intimates, is of us and in us.

Each molecular rearrangement of man, from mineral to human, having refined his body and unfolded his soul, we are now in the birth throes of the next and newest race—the Cosmic Conscious Man, who will acquire godhood of body and soul, as did the Cherubim and Seraphim in some previous great cycle.

Among the avatars, the typical example of the coming race, the Cosmic Conscious Man, was Jesus of Nazareth. I have somewhere read, "He ascended, body and soul, into heaven." I am prepared to believe it. The Cosmic Conscious Soul will so refine the material body that soul and body will become inseparable. Death will be vanquished. The *manvantara* will run until all matter has been evolved into mind.

Man himself creates the relatives, good and evil. Though calling this 'good' and that 'evil,' yet man is always placed where he can best learn the lesson he most needs. Whatever befalls him is 'good.' "Whatever is, is right." There is no error in God's *Chateau en Espagne*. There is no evil in the akasic vision covering a *manvantara*. Man wins at the wire. All is well with him at the close of the great cycle. God is and always will be Supreme Intelligence, genial Creative Imagination, beneficent Father-Mother, Love, Laughter and Smiles. In a final analysis:

1. There is but one Spirit—the Eternal; and one soul—the emanated universal.

2. Cherubim and Seraphim, pixy and archangel, spirit and soul, man and mind, matter and the universe, are emanations; hence, relative and unreal—an air castle and its entourage.

3. Involution and evolution, ever striving after some ideal good, predicate a conscious universe and a self-conscious man.

4. Matter involuted from soul-stuff "in the beginning," and will evolve into soul-substance in the end.

5. Man, the creator of relative good and evil, is a synthesis of the universe.

6. Man, formulating a magnified conception of himself, begot the tribal god he has been worshiping.

7. The coming race will be as gods, when compared with the men of today.

8. God, the Incomprehensible, without whom the universe is incomprehensible, is Cause and Effect, Mathematician and Mathematics, Doer and Deed, Creator and Creation.

9. *God* alone *is*.

MY CREED

I would be pure, for there are those who trust me;
I would be true, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

—*Howard A. Walters, in "Harper's Bazaar."*

Foolish men imagine that because judgment for an evil thing is delayed, there is no justice, but an accident alone, here below. Judgment for an evil thing is many times delayed some day or two, some century or two; but it is sure as life. . . . —*Carlyle.*

SUNDAY LESSONS

Lesson 11, March 14, 1920.

JOHN ON THE ISLE OF PATMOS.—Rev. 1:4-18.

4. John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne;

5. And from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood;

6. And he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion for ever and ever. Amen.

7. Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8. I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

9. I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet

11. Saying, What thou seest, write in a book and send it to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;

15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as one dead. ' And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18. And the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

GOLDEN TEXT—*Jesus Christ is the same yesterday and today, yea and for ever.*—Heb. 13:8.

SILENT PRAYER—*The illuminating power of Divine Love clarifies my vision and I clearly discern the Spirit of Truth.*

John, the disciple of Love, had a broad vision of the love of God. This was made possible through his close association with God, until he discerned the inner nature of Being. In his message to the seven churches of Asia, he invoked the grace and peace of the whole inner nature of God and of his perfect expression, Jesus Christ.

Like some of the rest of us, John's new revelations of the inner depths of Being came after much tribulation. At this time, he was on Patmos, a rocky, barren island in the Aegean sea. If, in the face of hardships and labors barren of results, we would always turn to the great omnipresent Spirit of God, some revelation of Truth would inspire us to renew activity, and hardships would become opportunities for manifesting spiritual strength, and barren efforts would be supplanted by fruitful results.

In the foregoing text, the resurrected and ascended Jesus Christ showed himself to John in symbolical form, and then explained to him the symbology in verse twenty. The purpose of the body is to demonstrate the presence of God. It is thus likened unto a church, by prophets and Scripture writers. When Jesus commended the spiritual discernment of Peter, who saw him as the Son of God, and said, "Upon this rock I will build my church," (assembly) he referred to his body. He also compared the body to the temple in Jerusalem, which was a church.

The body is not one church, but seven. These seven churches or bodies, are not discerned until the light of Divine Intelligence is turned upon them. The illuminating power of Spirit is represented by the seven golden candlesticks. In the midst of this light is one "like unto a son of man." The description which follows is wholly symbolical, and represents the undeveloped powers which are latent in every man.

When the seven nerve centers in the organism are quickened, purified and transmuted into spiritual intelligences, they are globes through which the current of Divine Life, Love and Intelligence flows and breaks forth into light. Fire flashes from the eyes, the feet glow as burnished brass, and the voice is like the music of "many waters." The seven stars in the right hand are the sevenfold powers of man in intelligent action, and his countenance as the sun in his strength is the wisdom and warmth of Divine Mind poured forth in unlimited splendor.

This mighty being awed the disciple of Love, to whom he appeared, and he "fell at his feet as one dead." He was assured that there was nothing to fear. It was not an angel nor a god which John beheld, but a *live man.* He had been in sense consciousness, had passed through all the stages of death, and had been given the keys to the various thought states that are represented by "death and hell." He had risen above them, and he is "alive for evermore."

It is well for us to understand that all men who are not like Jesus may be considered dead. They are "dead in trespasses and sins," and though they for a season walk about in what is called living bodies, they are not truly alive. The bodies of the unregenerated are not under the complete dominion of the *I Am*—they go through a further process of dissolution, known as death of the flesh. But it is possible for man to make his body as truly alive as is that of Jesus, and this consummation is the work set before every one of us. It is

very important that we begin at once to make this "life eternal" ours, right now and here. This is where Jesus is —he is in our midst in his redeemed body, as John saw him. He is helping us to put away our sinful thoughts. He is also judging of our work in overcoming the death of the body.

DEFINITIONS OF TERMS USED

Being—Immortal existence. God.

Spiritual discernment—Spiritual intuition, or that inner spiritual faculty by which man may receive the revelations of God-Mind.

Divine Intelligence—Intelligence which accords with, or comes from the Divine Mind.

Sense consciousness—A mental state formed by believing in and acting through the senses. It is the serpent consciousness, deluded by sensation.

QUESTIONS

1. How may we learn the inner nature of God?
2. What should be the attitude of the Practical Christian when facing difficulties in life?
3. What is the purpose of the body?
5. What do the seven golden candlesticks symbolize? Explain.
6. What is the significance of the statement "fell at his feet as dead"?
7. When should we begin to enter into "life eternal"?

LESSON 12, MARCH 21, 1920.

JOHN'S VISION OF WORSHIP IN HEAVEN.—Revelation 7:9-17.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10. And they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb.

11. And all the angels were standing round about the throne, and about the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

14. And I say unto him, My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God; and they serve him day and night in his temple: and he that sitteth on the throne shall spread his tabernacle over them.

16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

17. For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

GOLDEN TEXT—*Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.*—Rev. 7:12.

SILENT PRAYER—*Of all that which has been given unto me, I pray that none shall be lost, but my whole body, soul and spirit be preserved a living temple unto God.*

In this experience John sees a vision of the great pageant of redemption, illustrating the universal scope of the saving power of Truth. There is here depicted all nations, and kindreds, and peoples, and tongues, and the four great beasts, worshiping God and singing: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever." This is the fulfillment of the prophecy, "to me every knee shall bow, and every tongue shall confess to God."

A sense of triumph comes with the consciousness of complete victory. We can sing "Salvation unto our God," only when all the faculties and forces of our being are redeemed unto the Christ standard. The statement in John 18:9, "Let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one," is clearly Jesus' plea for the opportunity to complete his demonstration through a redemption of all that pertained to his being and mission.

Jesus' action in driving the money changers out of the temple is often cited as an excuse for violent action on the part of his followers today. But can we not all see in the above declaration that he realized that his mission was not fulfilled in driving these men out of the temple, but in eventually reclaiming them to service in the temple? This purport of his ministry is again expressed in Matthew 9:13, when he said, "I came not to call the righteous, but sinners." His entire mission was one of redeeming, rather than of destroying and eliminating.

This gives us a clear conception of the best method of approaching the many problems in our own lives. If we go at them with the idea of redeeming all the forces expressing therein and causing them to serve in the fulfillment of our highest desires, ultimate victory is ahead of us, and none of what has been given unto us will be lost.

This same principle applies to our dealing with things, people, and organizations, outside of ourselves. Often when things or people appear which do not harmonize with our ideals, we set about to systematically eliminate them. This is not the Christ way. Could any other realization surpass the joy of the consciousness that in meeting a situation, every individual or element represented had been won over into support of the highest aspect presented?

In this lesson the four great beasts were before the

throne, worshiping God. So the four great beasts within our consciousness (doubt, selfishness, lust and jealousy) must be redeemed and brought into obedience to the Spirit of God in us.

Through this process, the Christ consciousness in the individual receives great support, and its light increases until there is no phase of life that will not be clearly understood. There will then be no need of the former intellectual standards symbolized by the sun, moon and stars; the Christ consciousness will become the light guiding all our activities, for it is the "light which lighteth every man, coming into the world."

DEFINITIONS OF TERMS USED

Redemption—The plan and process whereby God lifts man out of mortal consciousness into spiritual consciousness.

Christ consciousness—Consciousness built in accordance with the Christ ideal, or in absolute relationship to the Father.

Intellectual standards—The standards of man, measured according to the judgments of the senses.

QUESTIONS

1. What does the vision of John in today's lesson symbolize?
2. How does man come into a consciousness of triumph over conditions?
3. What is redemption?
4. What is the best method of approaching every situation in life?
5. What are the four great beasts in consciousness? How are they to be dealt with?
6. What do the sun, moon and stars symbolize? Why is there no need for them in the Kingdom?

LESSON 13, MARCH 28, 1920.

REVIEW: THE LIFE WORK OF PETER AND JOHN.—Rev. 21:21—22:5.

21. And the twelve gates were twelve pearls; each

one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

23. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb.

24. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it.

25. And the gates thereof shall in no wise be shut by day (for there shall be no night there):

26. And they shall bring the glory and the honor of the nations into it:

27. And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

1. And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb,

2. In the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: for the leaves of the tree were for the healing of the nations.

3. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;

4. And they shall see his face; and his name shall be on their foreheads.

5. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

GOLDEN TEXT—*Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.*—Matt. 28:19, 20.

SILENT PRAYER—*Teach me thy way, O God, that I may enter into thy City of Peace.*

The quarter just closed has been given over largely to the life and work of Peter and John, or from a metaphysical point of view, the development of Faith and

Love and their relationship to the progress of the individual.

The ultimate object of every human being is to dwell continually in conscious relationship with the Father Mind of the Universe. This cannot be accomplished by a one-sided process. John saw this city of God as foursquare, and as having twelve gates, each gate being one pearl.

The twelve gates represent the twelve faculties of mind, and each gate being one pearl means that before these faculties become avenues through which we enter into the city of God, they must be purified according to the standards of Spirit.

Though faith and love are leading faculties in all attainment, yet complete attainment involves the purification of every faculty. It is only when all faculties of the mind are purified that we come into a full appreciation of the blessings of living in Divine Presence. In this awakened state, our perception reaches beyond the ordinary vision, and we are enabled to see the four dimensions of God's universe.

Ordinarily when we think of a city we think only of its apparent dimensions. In other words, its size and the things that appear upon the surface make the principal impression upon our minds. There is another dimension, the spirit of the city, which should receive the greatest consideration, because that is the most important. Likewise with an individual. It is not so important how tall, how wide and how thick he may be, because it is his spirit that determines these outer dimensions. In his vision, John saw this great fourth dimension of the City of God, and when our faculties are purified to the degree that we can discern the spirit of the world about us, we will discover that the very city we live in is the City of God, because we will consciously abide in the presence of the Father.

In the city which John saw, there was no temple, for God and the Lamb were the temple thereof. There

could be no need of temples such as men make, if we lived in conscious union with God at all times. In such a holy state of mind, we would continually be in the Temple of God. Neither is there any sun in the New Jerusalem, for the Lamb is the lamp thereof, and there is no night. Living in the light of the knowledge of God, there could be no darkness of ignorance, and, knowing the Truth, there would be no need of the light of lesser knowledge.

The gates of the city were continually open to all the nations of the earth. Through the awakened faculties all the ruling forces of mind and established intellectual ideas of the whole man go in and out of consciousness. Thus the glory of kings and nations or lesser ruling ideas within us, are brought unto the light of Truth.

DEFINITIONS OF TERMS USED

Metaphysical—Pertaining to the Science of Mind.

Awakened faculties—Faculties of mind that have been expanded until they function in perfect harmony with Divine Mind.

QUESTIONS

1. What does the life and work of Peter and John mean to the individual?
2. What is the ultimate object of every human being?
3. What do the twelve gates to the City of God represent? What does the "one pearl" of each gate typify?
4. How is complete spiritual attainment accomplished?
5. Explain the "city foursquare."
6. Why is there no temple in the City of God?
7. Why are the gates of the city always open?

REVIEW QUESTIONS

Lesson 1—What do you consider the most practical point in connection with Peter's preaching at Pentecost?

Lesson 2—Are Faith and Love potent factors in individual development? Why.

Lesson 3—What is the result of a fearless faith and love?

Lesson 4—Can any degree of deception continue in the consciousness of one seeking spiritual development?

Lesson 5—Explain the "Holy Spirit Baptism."

Lesson 6—What is the great mission of Faith?

Lesson 7—Explain the individual meaning of Cornelius sending to Joppa for Peter.

Lesson 8.—What effect has unceasing prayer upon the soul in bondage?

Lesson 9—Give the fundamentals of Christian living.

Lesson 10—What are the predominating characteristics of Christian love?

Lesson 11—To what practical use may we put the so-called "hard things" of life?

Lesson 12—Explain the process of redemption.

Lesson 1, April 4, 1920.

ISRAEL RULED BY JUDGES.—Judges 2:6-16.

6. Now when Joshua had sent the people away, the children of Israel went every man unto his inheritance to possess the land.

7. And the people served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great work of Jehovah that he had wrought for Israel.

8. And Joshua the son of Nun, the servant of Jehovah, died, being a hundred and ten years old.

9. And they buried him in the border of his inheritance in Timnath-heres, in the hill-country of Ephraim, on the north of the mountain of Gaash.

10. And also all that generation were gathered unto their fathers: and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel.

11. And the children of Israel did that which was evil in the sight of Jehovah, and served the Baalim;

12. And they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and

followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them: and they provoked Jehovah to anger.

13. And they forsook Jehovah, and served Baal and the Ashtaroth.

14. And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of spoilers that despoiled them; and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15. Whithersoever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken, and as Jehovah had sworn unto them: and they were sore distressed.

16. And Jehovah raised up judges, who saved them out of the hand of those that despoiled them.

GOLDEN TEXT—*When in their distress they turned unto Jehovah, the God of Israel, and sought him, he was found of them.*—II Chron. 15:4.

SILENT PRAYER—*Jehovah is the judge of my life, and righteousness governs my whole being.*

The Bible dictionary gives the meaning of Joshua as "savior." Joshua is therefore a prototype of Jesus, the illuminated *I Am*. Joshua's mission in this instance was to bring the children of Israel into a realization of their inheritance in the promised land. After they had been brought up into this consciousness, they were sent forth to actually take possession of the land. At this time they were, with one accord, servants of the one God, and were unified in one central thought and purpose. About this time Joshua was said to have died, and to have been buried on the border of his inheritance in Timnath-heres (son's portion) in the hill country of Ephraim (doubly fruitful).

As the individual, under the leadership of some central ideal, succeeds in bringing all his faculties and forces into subservience to this central ideal, the ideal itself seems to die, or to be merged into the general activity of his being as a whole. This is the "son's por-

tion." When the central idea is absorbed by the being, the individual becomes "doubly fruitful," and his creative forces are greatly increased. In this state, it is not long until there is a great accumulation of new forces and powers, and unless they are definitely directed, one encounters difficulties and is likely to be drawn back into materiality.

The individual should seek to avoid the condition which eventually overcame the children of Israel. In order to do this, the increase of creative power as it develops in his consciousness must be daily transmuted into harmony with the development of his spiritual consciousness. Following this plan, the goal of spiritual attainment is ever within one's reach, and remains a great stabilizing influence in his life.

On the other hand, when one discovers his spiritual powers and uses them in an ignorant way (the worship of Baal), he is swept back into Egypt, or darkness. The only light which is left to him is Ashtaroth, meaning a "star," the intellectual perception which previously guided him.

The full light of Truth is available only to the one who constantly directs all the forces of his being in perfect harmony with the trend of his highest aspirations.

DEFINITIONS OF TERMS USED

Creative forces—Active physical or mental forces, having the capacity to produce or create.

QUESTIONS

1. Explain the meaning and mission of "Joshua," as applied to the individual.
2. What does the death of Joshua and his burial at Timnath-heres mean?
3. What is the result of merging one's forces into unity with his great ideals?
4. What is the effect of ignorant use of spiritual powers?
5. How is one to stay in the full light of Truth?

The Home

Christ is the head of this house.

I have always felt that the best security for civilization is the dwelling, and that upon properly appointed and becoming dwellings depends more than anything else the improvement of mankind. Such dwellings are the nursery of all domestic virtues, and without a becoming home the exercise of those virtues is impossible. —Beaconsfield.

MRS. MAY'S PHILOSOPHY

Article VI.

It was John's little mother who made the suggestion that brought our neighborhood mothers and grandmothers together at our home. After talking over the matter with Mrs. May, it was decided upon as a very timely gathering, at which, as little mother suggested, the fear epidemic which was sweeping the country could be given the cold shoulder through a little judicious thought training of the people of our town, to the effect that these scares are powerless where they are denied a foothold.

So there were a goodly number of our neighbors assembled at the time appointed. Little mother made herself the reception committee, and her cordial welcome acted as spring sunshine upon a ready soil. It was also prearranged that little mother should announce the special object of this gathering, and set the ball to rolling.

I longed for John's presence. I wanted him to see his radiant little mother, as she stood before her neighbors, quite forgetful of herself, as she spoke of the promise that was now ready to be fulfilled to all who should receive it.

"It was two thousand years ago," she proceeded, "that our blessed Christ promised to those who were seeking, 'Ye shall know the truth, and the truth shall make you free.' Because of the wonderful value these words possess for mankind, they have outlived the years, and are as vital a promise today as when first spoken. Let us all take them into our silent thought a moment, feeling that the Christ Spirit is now ready to fulfill this promise to us."

There was a profound silence, and every head was instinctively bowed, after which the Lord's Prayer was repeated in concert.

It was then that Mrs. May arose and inquired smilingly, "And what would you like to be freed from, since we are considered a free people"?

There was a gasp of consternation when this direct question was thrown out to those who had never before considered making practical application of Scriptural promises.

Realizing this, Mrs. May tactfully simplified the manner of her questions. "Though we are considered a free people, who among us does not daily find herself in bondage to some care or duty or necessity that is really her master? Is this not true in your experience?"

There was a unanimous nod of assent.

"Well, now that we understand each other," continued Mrs. May, "I would like to have you each think for a moment of some especial thing from which you would like to be freed."

There was an impressive pause, and it was quite evident that every one present had silently named some irking thralldom. New interest was expressed in the faces turned toward Mrs. May, expectant of what should follow.

"Would you mind naming aloud some of these fetters which you would gladly have removed"?

Many hands went up, like children in a class.

Mrs. May smiled her encouragement, and nodded

to young Mrs. Wyckliffe, who flushed as she announced, "I want to be freed from faultfinders."

One after another these shut-in souls announced their most objectionable fetters. Some named disease, some poverty, some overwork, and some fear of sickness. One little saint named temptation.

When the round was complete, Mrs. May repeated again the promise that little mother had started out with,

"Ye shall know the truth, and the truth shall make you free."

"There is *something* then, which we must know before this promised freedom can be ours. What would you give to know release from all your ills: something that would shield you from criticism, save you from disease, free you from lack and drudgery, and deliver you from temptation?"

Much interest was apparent, as if each were weighing the question.

"Why! that would be like heaven," volunteered the little saint.

"To be sure," answered Mrs. May. "Haven't we all been taught that in *heaven* we should find respite from all our ills and cares, and now is the fitting time (if we are ready to accept it), when we may find and enter into that heaven so longed for by burdened souls. 'Tis this very knowledge that brings to us the freedom so long sought. Jesus Christ is the only one who attempted to locate the kingdom of God, or heaven. Do you remember where he located it?"

There came a swift response, "The kingdom of God is within you."

"But, Mrs. May," cried an eager voice, "how could that possibly be, since heaven has pearly gates and golden streets, and you have to die to get there"?

"My dear, that is not in the teachings of Jesus Christ; he sought always to bring God so intimately into man's consciousness, that he located his kingdom there. In all our Christian teachings, God's every-

where-presence is acknowledged, and the mission of Jesus Christ upon earth was to establish in the consciousness of man this close relationship with God, and to make our kinship more real; he taught us to say, 'Our Father.' "

"But," objected the little saint, "did he not instruct us to pray to 'Our Father who art in heaven' "?

"Yes, surely," answered Mrs. May, "and now that we may the better make our connections with this wonderful prayer, will you kindly give us Jesus' instruction as to how we are to prepare for it"?

"Why," hesitated the little questioner, "he said, 'When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret.' "

"Very good," approved Mrs. May, "but since he was addressing a people out in the open, we can plainly see that Jesus meant something far more interior than hiding oneself away from the sight of men, so this instruction means to us that we must retire from the outer senses and take our thoughts off things and people, and so rest our minds in the great harmony of the Father Mind."

The stillness which followed was so profound that Mrs. May felt it timely to follow it with the Lord's Prayer, in which all should join.

Then she proceeded, "Can you not see that to be a real Christian, we must, like Jesus, establish in ourselves this inner consciousness of our Father-God, which shall be to us a help in every need? After this manner, let us always pray."

Little mother arose, and, with her soul shining through her countenance, asked how many present would like to meet once a week, from house to house, to put into practice real prayer. The suggestion met with hearty approval, and young Mrs. Wyckliffe begged that her home should be the next meeting place.

(To be Continued)

CHILD WORLD

CASSA B. GRAVES

Oh, come, let us live with our children,
And see all the world through their eyes;
Let us see nature's shrine through a halo divine
That will give a new light to your soul and to mine;
Let us with the children be wise.

Oh, come, let us live with our children,
Let us hear with their ears once again
The flitting of birds, the twigs the wind stirred,
The rustle and song; now our vision is blurred,
And our senses are blunted, O men!

Oh, come, let us live with our children,
And go down to the deep heart of things;
The bud that will blow, the grasses that grow;
The dancing of waters that ripple and flow,
The call and the scent of the springs.

Jean Rousseau tells us, "Childhood has its manner of seeing, perceiving and thinking, peculiar to itself; nothing can be more absurd than our being anxious to submit our own in its stead."

The child's world is *all* the world to him, all the world he knows anything about. It is just as large to him as our world is to us. His experiences, his joys and sorrows are just as real, just as important to him, as ours are to us. A child's experiences should be judged from a child's standpoint. He has a right to be treated as a child, with childhood's limited experiences, and all his rights should be respected.

In order to understand, to truly help, to live with the child, we must go into his world. He cannot cross the boundary into ours, which is unknown to him, but we can and should go back to his world while dealing with him.

To enter the child's world—fairyland, world of ideals, of imaginations, of imitations, of emotions, of play, music, and laughter; of sweet sincerity, simplicity, honesty, affection, and innocence, we must drop our

cloak of materiality, selfishness and superficiality. We must remove the shoes of sordidness, drop false standards and pessimism, forsake the cares and worries that keep us burdened and heavy. We must enter the mood that will harmonize us with the child, and help us to live with him. Then we shall feel as he feels, see as he sees, live as he lives, learn as he learns, love as he loves.

We are to do this daily, on entering the nursery or the schoolroom door, for here we are stepping into sacred ground. Here we consecrate ourselves to the task of aiding in the soul's growth and expression, and in so doing, the room becomes filled with cheer, love, happiness, brightness, helpfulness, sympathy, optimism, happy anticipation, as well as happy experiences, every minute. It is to be made a place of smiles, self-expression, and a realization of growing powers.

In this impressionable world of childhood, we will ever hold to the Truth in thought and in deed; we will look beneath the surface effects to the causes, behind the visible to the invisible. We will look for the good, and realize the power of suggestion, knowing that positive thinking and acting are aids to divine unfoldment.

There will be freedom for self-expression and relaxation. There will be development of mind, body and soul. Here the mother or the teacher, like a tender gardener, will not only watch the children for evidence of growth, but will constantly watch herself that she may become as a little child. Here she will be a helpful playmate, assisting the child to help himself. She will suggest instead of dictating, invite instead of commanding. She will foster the spirit of unity, of helpfulness, of dependence and inter-dependence of all life. She will not deprive the child of his right to the learning processes. He has a right to the consciousness of growing ability. With this consciousness and joy comes stimulation to greater effort, and the development of greater ability and efficiency. This is the growth that is attended by happiness.

In the learning processes there are comparatively few facts to be mastered; there are experiences, repetitions, and applications of old knowledge to new conditions; self-activity, impression, assimilation, and expression. Through it all, the child is helped to become conscious of himself as a part of the whole.

A little child is most impressionable. It is a beautiful manifestation of the life that develops best in threefold nature, through the influence of beautiful, harmonious environment, beautiful thoughts, beautiful forms expressed.

When our vision is clarified by the removal of selfish personal interests, egotism, ambition and false pride, we shall be able to see with Froebel, "The tree in the germ, the infinitely great in the infinitely small, the sage and the great man in the cooing babe." We will see the perfect tree in the acorn, the angel in the rough marble, the man with all his divine possibilities in the child.

Our work is to help the child to experience the beauty and joy of universal service, the dignity of labor, interdependence and unity; to help him realize that each must do his part, that the work of all may succeed; to cultivate unselfishness; to enlarge the family thought into the community thought, and prepare for later enlargement into the world thought. This is the work of the home and the school, where conditions should be such that the child will grow naturally and completely in body, mind, and soul, where right habits are formed and noble character results. "Character is confirmed habit."

It is "understanding, guided by love and consecrated help, that makes the power of the mother and teacher, and explains why the happy children turn to her as flowers to the sun, finding their dumb needs met, their blind energies directed, their unasked questions answered."

We believe with Froebel, "Education consists in

leading man as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied and free representation of the inner law of Divine Unity and in teaching him ways and means thereto."

I took a piece of plastic clay,
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will;
I came again when days were past,—
The bit of clay was hard at last;
The form I gave it still it bore,
But I could fashion it no more.

I took a piece of living clay,
And gently pressed it day by day,
And molded with my power and art
A young child's soft and yielding heart.
I came again when years had gone;
It was a man I looked upon;
He still that early impress bore
But I could fashion it no more.

DO THE RIGHT THING BY YOUR CHILD

Teach a child principles, laws and methods; then leave him alone. Let him understand that you expect him to work out the matter himself, and he will, if he has any ability; and he usually has more ability than he is given credit for.

To be indifferent to children without being indifferent, is a great art, and on account of its extreme value to the race, should be acquired thoroughly by everybody.

The average child is made to feel that he can do practically nothing, and is thus made mentally dependent from the very start. This means daily interference with the progress of the new mind.

Though the child is dependent to a degree in the beginning, nothing should ever be said or done to impress the idea of dependence upon the child's mind. The dependence of the child is temporary, and should be viewed as a passing something that should receive no serious thought.

To leave children alone when we love them may appear to be a difficult matter, but when we realize that the child has the same right to live his own individual life that we have to live ours, we shall think differently about the matter, and shall find that love and true freedom are, after all, one.

The true use of sympathy is extremely important in this connection, because it is through sympathy that we can understand a child sufficiently to direct that child; and it is through sympathy that we can make a child wholly dependent.

When we are in sympathy with another mind, we can intuitively feel the present needs of that mind, and can consequently be of true service; but if our sympathy goes further than that, unfavorable results will follow.

To place our mental arms, so to speak, about those whom we would shield and protect, is wrong if continued for any length of time; because ere long they will begin to depend entirely upon us when difficult places are met.

It is a well-known fact that children who receive the most care and attention are always the weakest in body and the most dependent in mind; and it is not difficult to understand the reason why.

We must not infer, however, that love, comfort, tenderness and attention should be measured out in such and such limited quantities. Let everybody have the best of everything at all times, but expect everybody to depend upon his own judgment in making the best use of that "best."

All good things should be given in abundance, whether they come from the physical, the intellectual or the spiritual realms; but they should be given not with the intention of easing life, but with a view of enlarging life.—*Larson.*

Every one in his own house and God in all of them. —*Cervantes.*

OUR PAGE OF BLESSINGS

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

AN APPEAL TO THE SOURCE

And Jesus said unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they all ate, and were filled: and they took up that which remained over of the broken pieces, seven baskets full. And they that did eat were four thousand men, besides women and children.—*Matt. 15:34-38.*

Thanks for the beautiful world,
Thanks for the birds that sing,
Thanks for the food we eat,
Thank God for everything.

—*M. B.*

OMNIPRESENT BLESSINGS

I bless my eyes, that I may see good everywhere.

I bless my ears, that I may always hear uplifting things.

I bless my tongue, that I may speak only living words.

I bless my hands, that I may do the will of God.

I bless my feet, that I may walk upright in the way of the Lord.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."—*Ada Louise Beckwith.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

March 20 to April 20, 1920
Held daily at 9 p. m.

I am the love of God made manifest as radiant health and harmony.

PROSPERITY THOUGHT

March 20 to April 20, 1920
Held daily at 12 m.

I am the rich substance of God made manifest.

CLASS AND PROSPERITY THOUGHTS

I am the love of God made manifest as radiant health and harmony. "God is love." God radiates himself through his creation. Man is the highest of God's creations and is most like unto his Creator. This especially fits him to radiate the qualities of God. We do radiate the Divine, each one of us choosing the quality which we wish to emphasize. This month, we are developing health and harmony. The two words have, in some uses, practically the same meaning. In our application of them, we will think of health as freedom from physical pain, and we will think of harmony as the working together of all parts of being, Spirit, soul, and body. In this way, we will produce a consciousness of spiritual and physical perfection of function, strength and beauty.

I am the rich substance of God made manifest. The rich substance of God is eager to be drawn out of its primal shapelessness and to be made into forms of usefulness and beauty, for our convenience and comfort. It is obedient to our minds and helpless under their manipulations. Small conceptions of substance shape it into small manifestations. Large, free, generous conceptions bring opulence. We will not measure substance by salaries, nor by sales profits, nor by the prices of farm products marketed. We will throw wide open the door of our receptive capacities, and let substance rush in upon us. We will keep the mold of our thoughts clear of selfishness and vanity. Then substance will not only fill our purses, but it will also give our souls the richness which is the reality of all wealth—consciousness of our oneness with God.

"In scientific metaphysics there is a sharp distinction between matter and substance. Matter is the appearance which the human mind perceives, and substance is the real, eternal manifestation of Divine Mind."

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

In the Psalm you mention, David was, evidently, viewing things as they appeared in the outer. We know that God does not cut men down in wrath. Floods, fires, earthquakes, hurricanes, pestilences, etc., do not come from God at all. They are the working out of the law of cause and effect, and they come from the race consciousness of man. Men hate, and fight, and resist, and their contentious states of consciousness go forth, as the "race thought," into the elements, and stir them to some great upheaval. Then man, in his ignorance, says, "It is the wrath of God."

A great truth is brought forth in this 90th Psalm. It is that in Spirit and in Truth, God is and always has been man's dwelling place. God is from everlasting to everlasting, and in him we live and move and have our being. We could not exist one moment, nor could the world stand for a minute, apart from God. He is not only the Creator but he, himself, is in every atom of his creation. He alone is enduring, abiding, unchanging; as man realizes the Truth and works from the standpoint of Truth, he and his works will be established and enduring. All the thoughts and their manifestations in us, that are not founded and built on the Christ or Truth foundation, will pass away; only Truth remains, and we will abide alive and entire, only as we learn to think, believe, speak, and manifest Truth.

If a man dies, however, even that death which takes him into the grave, he will live again, for it is not the will of God that any shall perish, but that all shall

turn to him and live. In the order and time and way of the Almighty Life, Light, Intelligence, Love, Substance, and Truth, your son will come into his Divine Inheritance of good. So you can trust him to the tender care of the Father, and know that no matter what the appearance may be, *all is well*, and the good will be made manifest in orderly development.

* * * * *

Your letter was duly received, and we have given it our prayerful consideration. We think it is worth answering, though our purpose is not to seek to influence you against your will to believe the way we do, as we recognize the right of freedom of choice for all. But there are some points that we feel we can make clearer to you.

One of the vital particulars in our teaching (which you seem to have missed), is that the resurrection can take place now. It is not necessary to wait until one's body is placed in the grave and goes to corruption, in order to be resurrected. Jesus made this plain when he told Mary and Martha, who expected their brother to be raised sometime in the future, that he, the Christ, was the resurrection and the life. He raised Lazarus right then and there, and he said that those who believed on him should never die. (See John 11:26. See also John 8:51.) "Verily, verily, I say unto you, If a man keep my word, he shall never see death." That this refers to the death of the physical body, and not to a "spiritual death" or "everlasting life in torment," as many people think, is evidenced by the answer the Jews made him—that Abraham and the prophets were dead, and they would like to know if he thought himself greater than were these mighty men of Israel. We know that Abraham and the prophets were not spiritually dead, if there is such a thing, nor were they doomed to hell-fire.

Read prayerfully the sixth, seventh, and eighth chapters of Romans, especially the sixth chapter, and

the eighth down to the twenty-third verse; you will see that all that Jesus Christ demonstrated and brought to light through his ministry, his teachings, his example, his resurrection life, can be attained by us here and now. He made the way for us. (See Heb. 2:9-18, especially verses two and three, and II Cor. 3:18.) In our literature, we refer you to "Attaining Eternal Life," and the first article in "Health—Four."

We teach that the way to enter into this resurrection life with Christ now, is only through regeneration. Those who really become regenerated in spirit, soul, and body, will not die or go into the grave. Since regeneration leads to life, there is no danger of the earth becoming depopulated through its practice; nor do we feel that there is a likelihood of any one taking it up until he feels the strong urge of the Holy Spirit within him for something higher and more spiritual and more truly satisfying than that which he has been experiencing.

It is to those who wish to overcome in their physical bodies the disintegrating process called death, and who have been quickened in understanding and faith to the point where they see this as a possibility and as something to be desired, that we teach regeneration. The disciples of Jesus said to him, "If the case of the man is so with his wife, it is not expedient to marry. But he said unto them. Not all men can receive this saying, but they to whom it is given. For there are eunuchs, that were so born from their mother's womb: and there are eunuchs, that were made eunuchs by men: and there are eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. 19:10-12.) Paul also saw something better than marriage and generation for the children of God. See his advice, as given in the seventh chapter of I Corinthians. We believe that we have arrived at a time in the history of mankind wherein a great spiritual out-pouring of wisdom and understand-

ing, and the urge for a more spiritual way of living has come, and very many in these days are ready for the teaching of regeneration. On every hand, men and women are laying hold of the regenerative thought—the new birth—as the satisfying portion that their souls have longed for, since only through a higher purification of mind and body than has been commonly understood and realized among men, can they come into that conscious union and oneness with the Father that Jesus Christ knew, and that is for all his followers. (See John 17:3 and 21 and 23.)

"So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life" (Gen. 3:24). The flaming sword kept the way open to the tree of life, that no man might go back to it in his sins. By going through the "fire," he would be purified of his transgressions; then he could eat of the tree of life, as he was given permission to do in the beginning. The sword is the "word of God." (See Eph. 6:17.) "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12). (See also James 1:21, and I Peter 1:23.) In this text in James, as given in the American version of the Bible, we have "the implanted word," and in the margin, the "inborn word."

We do not deny that the Bible as a history is true; but as a history only, it would not do us much more good than the history of the Civil War which you mention. There is far more in the Bible than mere history. Underlying it is the Spirit of Truth. There is an individual interpretation of Truth that meets our every need; this comes as we learn to read the Bible, not through the letter, only, but through the Spirit that inspired its writers. Paul said that the history of Abra-

ham and Sarah and Hagar was an allegory; but we do not feel that he believed the account to be historically untrue. (Gal. 4:21-31, especially the 24th verse.) The point is, that in order to get any real message from this, a message unto Life and Truth, it must be seen from the allegorical standpoint; it must be read in the Spirit and not in the letter solely, for "the letter killeth, but the spirit giveth life." (See II Cor. 3:6.)

* * * * *

The communications of the ouija board, like all other spiritualistic communications, are worthy of unprejudiced consideration.

It is true that the incidents relating to revealments made to man, apparently in this way, seem to establish the reality of the assumption that those dear ones out of the body do talk with those here, and are cognizant, even to the small detail, of the life of those in the body.

Knowing the pitfalls that beset the way of the students of Truth, and having much evidence of the difficulty that has come to many who have sought knowledge of spiritual things in other ways than through direct, inner communion with the Father, we earnestly seek to guide you in every way possible. Therefore, we wish to call your attention to a few points pertaining to mind and spiritual communication, which may help you.

It is true that there is not a science, an individual, or a circumstance, through which, if rightly met and understood, man cannot receive good, or increase his understanding of God. To receive this good, however, one must be careful to establish in his mind only the right conception of the true *Source* of the good that comes to him, lest the medium through which it is received may come to mean to him the source; by relying upon the communicating agency, he will weaken his power to communicate with God direct.

Up to the present time, the beliefs, theories, and teachings of the different creeds and schools of theology

concerning the so-called after-life, are so plainly confused with desires, reasonings, and imaginations of the unquickened, or only partly quickened human mind, that their presentations of this subject have no stable, unvarying basis.

There is one point which no theory, outside of the theory of pure Spirit Science, can prove, and satisfactorily answer. It is this: With what intelligent power does man contact when he prepares the mind to receive communication from an unseen source?

We ask: With what intelligent Power does the mind contact when one prepares to enter the silence in prayer? The answer is, God-Mind.

With what power does the mind contact when it is prepared to enter a trance, or to receive communication from a source inferior to God—from those in the body, from those out of the body, or through an inanimate object?

There is a proved truth in science which is accepted by all schools of thought, namely, that the mind contacts that upon which it focuses its direct attention. It appears, therefore, that when an individual concentrates his mind on God, he contacts Absolute Mind, in which is contained, even in detail, every thought, every atom of knowledge pertaining to the life of an individual, or to the universe. When he concentrates his mind upon that which is less than God, he contacts inferior and fallible sources of information.

When he focuses his mind upon the knowledge of a human being, either in or out of the body, or upon an inanimate object, from which to gain desired knowledge, is he not centering his mind in human consciousness, and is not the communication which he receives impregnated with human beliefs, loves, desires, and ideas? It is true these communications may convey much human comfort, but do they establish one in the Truth of the Spirit, or do they sink him still further in

the error, limiting ideas, desires, and conceptions of the human mind?

Here the question arises: Is it possible for the human mind to ask a question without at the same time preconceiving a notion, or a desire, of what, to him, would be the answer? Advanced thinkers say that it is not. If this be true, the answer received will be the one most strongly supported by the mind of the individual, or of those uniting in asking the question. It is true that the individual may, at the time, be perfectly unconscious of his ideas and thoughts regarding an answer, but this does not prevent the working of the law.

This leads up to another question, namely: If the foregoing statements are true, how is it that communications concerning persons and incidents absolutely unknown to you, those present, or those in the immediate vicinity, perhaps of one long passed out of the body, can be received by a medium, or ouija? It is no doubt because you, having created a receptive state of consciousness in, or immediately near you, may be reached by any thought force in action in any part of man's world. If some friend be thinking of the departed one, you may receive all his knowledge pertaining to the departed, together with his ideas of the after life. Thus you see that the communication is brought about by the action of human mind, not by the spirit of the one departed.

Every seemingly phenomenal communication is met, and intelligently and satisfactorily answered, by the premise that mind contacts and responds to that upon which it focuses its concentrated attention.

We wish to call your attention to another point: In seeking knowledge through the ouija, are you not turning away from the Spirit *within* you and giving your mind up to influence of an outer power? Is not this literally turning your back on God?

We fully realize that you have no intention of doing this, but lack of foresight, lack of understanding of the law does not prevent its action.

Turning one's back on God is denying him. Denial leads to negation, or negativeness toward that which is denied. It follows that those who seek outer power as the source of their knowledge develop a state of mind negative to Absolute-Truth.

What does the word "negative" mean, as it is used in metaphysics? It means nothingness. In its meaning is embraced every degree of nonassertiveness, feebleness, weakness, and powerlessness. When a mind is in the negative state it has little power of self-protection, or defense. This leaves it open to the attack of error thoughts of every description—fear, hate, doubt, indecision, etc. These lead to error imagining, which fills the mind with thoughts and ideas that are directly the opposite to those of Truth.

This state of mind will, of course, manifest in man's body and affairs, in every form of inharmony, and the innocent victim, not knowing the cause of the condition, in his effort to free himself from it, turns still more to this outer power, thus putting himself farther from God, Positiveness, or Truth.

What is positiveness? In metaphysics it is unvarying, Absolute Truth. Spirit is Absolute Truth, therefore, Spirit is Positive Power. The Spirit of Truth, or Positive Power abides *within* man. It follows, that to develop, hold, and express a positive state of mind, one must seek *within*, not *without* for true knowledge. True knowledge preserves one from falling into the negative state of mind, and gives him power to protect himself, or gain mastery over every error.

It is our experience that those in the negative state of mind resist advice and help from a positive source, that is, from one who is established in the positive mind. They usually seek to prove the advice as springing from ignorance, or as meddlesome, and as over cautious.

Spiritual Science asserts and proves that the knowledge of Absolute Mind is pure Truth, and that each man receives, and correctly understands this Truth,

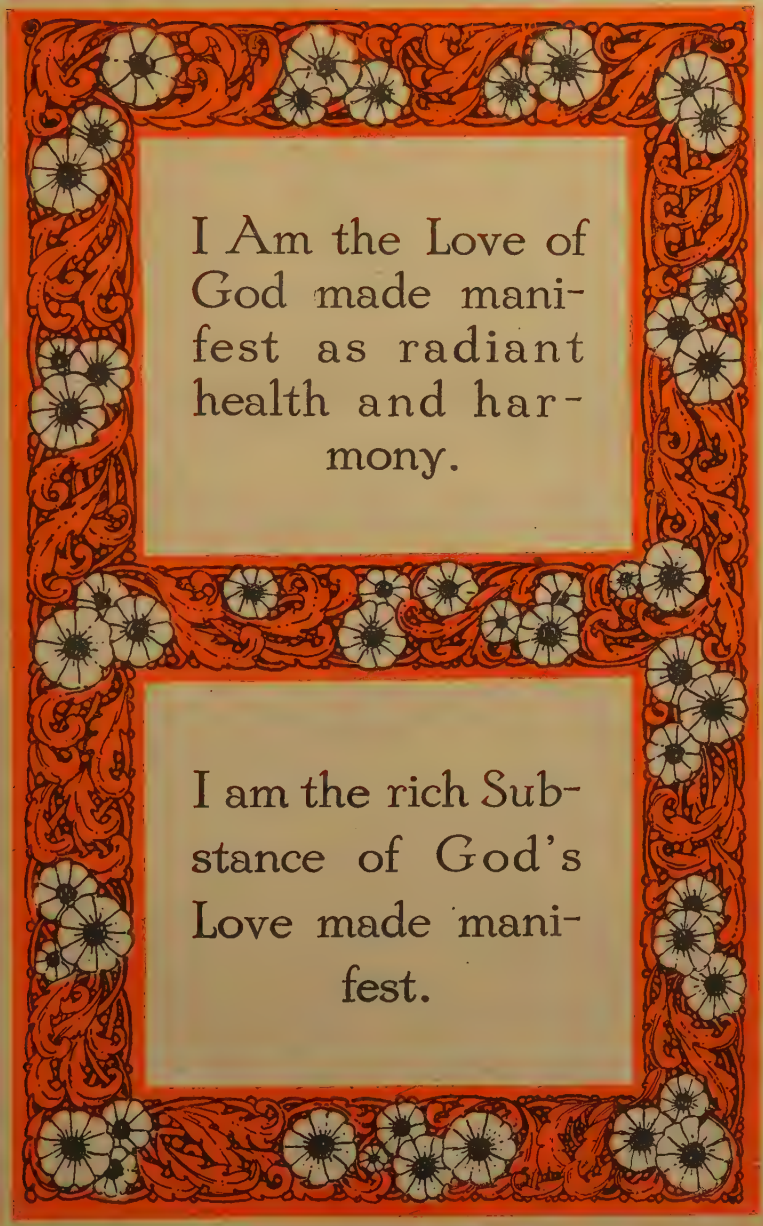
according to the purity of his individual mind. Jesus proved this. He had unlimited knowledge and power, and he never allowed himself to seek any source of Wisdom other than the Spirit within him. Up to the present time, he is the only one who has perfectly demonstrated man's power to communicate with, and express God; therefore, it is no doubt best that all should follow his method of demonstrating.

We trust that you will consider the truths we hold out to you, and, under the guidance of your indwelling Lord, come into the glorious knowledge, wisdom, freedom, joy, and harmony of your kingdom of heaven, here, and now.

* * * * *

When man knows that everything now latent *must* come forth into manifestation, he will cease to believe in the so-called impossible. Knowing that Omnipotence is the working power in everything, he will realize that whatever is attempted will finally be accomplished. When the time comes for an extraordinary work to be done, God acts in and through the right persons, in the right way, and the task is performed. The fact that a thing is actually done is proof that it never was an impossibility. God, the Good Omnipotent, knows no limit to the working power of his righteous will.

When we have full faith in God and in our power to accomplish through him, we are "justified in undertaking what seems impossible." This faith lifts us above the limitations of personal sense and enables the Spirit to work miracles through us, as channels of expression. Without such faith, however, one is not prepared for great emergencies and would not be able to accomplish the undertaking. Life's supreme successes are won by men who possess a profound faith based upon the positive understanding that God wills that all opposition can be and shall be overcome, and that "with God all things are possible."


I Am the Love of God made manifest as radiant health and harmony.
I am the rich Substance of God's Love made manifest.

SILENT UNITY HEALING

HEALTH

Quincy, Ill.—I wrote you about two weeks ago, as I had a bad cough. After receiving your letter I began to improve daily, and now the cough is gone. I am truly grateful for your prayers.—*Miss G. M.*

Waterloo, Ill.—I had an open leg. I asked your prayers, and the wound was healed. Not even a scar can be seen. I am very thankful for your prayers.—*Mrs. J. H. M.*

Beatrice, Neb.—I wrote you asking assistance in the healing of a cold. It has entirely disappeared. I thank you for your prayers.—*Mrs. O. K.*

Maplewood, N. J.—Your letter and prayers have helped me wonderfully. I have been healed of a bad cough. I thank and praise the Father many times a day. —*Mrs. F. B. S.*

Denver, Colo.—I telegraphed you for help in the case of my husband, who was injured in an automobile accident. I am pleased to tell you that he is able to be up and about his business. I thank you for your prayers.—*Mrs. H. O. J.*

Youngstown, Ohio—I wish to express my thanks to you for your prayers. I have been healed of a terrible case of nervousness. My friends often ask me about my doctor, then I give them my papers to read.—*Mrs. F. C. F.*

Sierra Madre, Cal.—I asked your prayers, as there was a matter that was almost overwhelming me. I feared that I had inherited a trouble from my mother, who for twenty years suffered from varicose ulcers on both ankles. I am compelled to be on my feet a great deal, and I noticed the veins in my limbs swelling. I tried to pay as little attention to the matter as possible, and I tried to realize the Truth about myself. The swelling persisted, and finally a dark spot, about the size of a pea, appeared just below the ankle bone on the left foot. I said nothing about it, but I was frightened, and all that filled my mind was a vision of terrible years of suffering ahead of me. The thing grew worse steadily until the whole limb seemed aflame, and shooting pains ran up to the knee. I hobbled around by the help of a cane. My husband urged me to see a physician, but I refused, saying that I would go to the one Physician. I wrote you. The day after I wrote, the shooting pains in the limb ceased, but the ulcer was very sore. After I

received your beautiful letter, all fear left me. Day by day the sore slowly eased and grew smaller. Within a month it disappeared, and my ankle is now perfect. I used no material remedy, nor did I go to bed. I gave myself absolutely to the Great Physician and to your most powerful Word.—*M. C. D.*

My daughter-in-law, for whom I asked your prayers, is well. Through God's help, my son was enabled to take an automoble trip out West with her last spring. When they started, friends told him she would never come back alive, but through your prayers, she came home well.—*M.*

San Francisco, Cal.—On Wednesday last, I telegraphed you, asking prayers for my daughter, M. D. Relief was immediate. She steadily continues to mend. Considering the suddenness, severity and overpowering manner in which this so-called "influenza" attacks one, not anything less than the all-powerful Truth could exercise such immediate action upon it. It is simply impossible to try and express in writing my praise and gratitude; they can only be felt.—*Mrs. F. J. M.*

N. Wilbraham, Mass.—I wrote you to hold prayers for little C., as he seemingly had scarlet fever. My letter had only been sent, when he was entirely healed; the rash disappeared, and he got up from bed; in three days was out, playing with the other children. My prayers are always answered. I thank God.—*Mrs. H. H. T.*

Baring, Wash.—The day I mailed the letter to you, the headaches, which my husband had been suffering from for two weeks, left him. He is now feeling better than he has been for a long time. We thank you.—*Mrs. M. M.*

Wilder, Idaho—I wrote you last from Ogden, Utah, concerning C. D's throat. He has long since recovered, and I thank you all for your coöperation.—*E. M. D.*

Joplin, Mo.—I wrote you yesterday asking prayers for my uncle, A. D. He began to get easy at the time I posted my letter, and this morning he came to the table for breakfast. You may discontinue prayers. I thank God.—*Mrs. A. S.*

Franklin, N. H.—The cold that had lasted so many weeks, left me within a few days after hearing from you. I asked for the removal of dampness in this house. Our surprise can only be exceeded by our thankfulness. The place is perfectly dry now.—*Mrs. H. W. G.*

St. Louis, Mo.—A few weeks ago I wrote you for prayers for my son, who was very ill with pneumonia. In a short time his temperature dropped to normal, and from that

on he began to get better. He expects to go back to work next Monday. I cannot express my thanks to God.—*Mrs. A. S.*

Denver, Colo.—I wrote to you sometime ago for prayers for my boy who had been wounded in France. He had been in the hospital for sixteen months. It looked to him as though he would be there as many more, as his leg was not healing; but thanks to our Father and Unity, it has healed in less than three months. My son will be home in three weeks. We cannot thank you enough for your prayers.—*Mrs. A. S.*

Astoria, Ore.—A few days after writing you for prayers for the healing of a cough, I was entirely healed of the error. I thank you for your prayers, and for the guidance and understanding of Truth you have given me.—*B. D.*

Youngstown, Ohio—D. has not had an attack of appendicitis since I wrote you for prayers. Thank God for his goodness.—*M. P.*

Wichita, Kan.—The kidney and bladder trouble, from which I suffered, has been completely cured.—*Mrs. C. E. O.*

Newton, Pa.—About four years ago, I wrote to you for prayers for my son, who had synovitis in the knee; through your prayers he was healed.—*Mrs. S. A. E.*

Freewater, Ore.—There was something like a growth appearing in my throat. I just treated myself, read, and asked God to help me. Now it is all gone.—*Mrs. D. S.*

Fond du Lac, Wis.—My little boy is entirely healed of cold, and has escaped whooping cough. Thank you so much for your prayers.—*Mrs. M. S.*

Pittsburgh, Pa.—I meant to have written you before this, that little H. H., for whom I asked your help sometime ago, was speedily restored. I have more work than any man can do. Am having almost marvelous success in my healing work. Have had three doctors come to me for help for their patients, and one for his own wife, who was quickly healed.—*W. L. P.*

Grand Forks, N. D.—I wish to report the good news that my mother, for whom I asked your prayers, has entirely recovered from stomach and other troubles. Thank God for his blessing!—*Mrs. F. C. P.*

Fair Haven, Conn.—A little over a year ago, the Unity people treated me for restoration of sight. I was going blind. One of the best eye doctors in New Haven had been treating my eyes, and was not doing them any good. And, oh, how I prayed to the good Lord not to let

me go blind! Finally, a very close friend told me about Unity, and I wrote the best I could, with my friend's help. Through Unity, and the Lord's help, I can see now as well as I did before my eyes began to give me trouble.—*Mrs. A. T.*

Dover, N. H.—I thank God that he has cured the ear trouble, although the specialist said I should be deaf. You help me wonderfully, and I know God blesses you in your great work. Please accept my gratitude for all you have done for me.—*Mrs. G. G. W.*

Houston, Texas—My baby is entirely healed of cough and cold. Everything is possible with God.—*Mrs. R. C.*

Thomaston, Maine—You may cease praying for me. I have no cold. The demonstration was complete. I sincerely thank you for your prayers.—*A. E. H.*

San Antonio, Texas—I wrote you for prayers for B. G., who was suffering from teething, fainting spells, biliousness, and severe cold on lungs. He began to improve at once, and is now perfectly well; his teeth are coming through without trouble.—*Miss J. M.*

Nashua, N. Y.—Two months ago I wrote you for prayers. I was suffering from ulceration of the stomach. I am cured. Thanks to God and to Unity.—*A. McM.*

Oatman, Ariz.—A few words of my dearest love and gratitude for the help which you have given, for through the Lord Jesus Christ I have been healed of what people call "the flu."—*Mrs. S. B. H.*

Philadelphia, Pa.—I thank the Father for the help of your prayers, in deliverance from measles. My oldest daughter is feeling fine, and the three other children recovered very rapidly.—*Mrs. H. E. G.*

Lexington, Ky.—When I wrote to you over a month ago for prayers for my husband, he could not move his leg, and was suffering terrible pains. After repeating the prayer you sent, he got better, and has not had an attack since. For more than eight months, he was in bed nearly every other week, unable to attend to business. I am so grateful to the Father and to Unity friends for prayers. I inclose love offering with blessings.—*Mrs. H. C. L.*

Defiance, Ohio—I am indeed grateful for your prayers in my healing demonstration. I am now well. My friend, Mrs. K., wrote you asking for your prayers when I was very sick. My life was despaired of. Through your prayers, I am quite well again.—*Mrs. C. F.*

McKees Rocks, Pa.—Last night I telegraphed you for help for my little boy. He was crying with pain in the

stomach, caused by a hurt he received while playing. In two hours he could go to sleep. Your quick help was wonderful, and it was greatly appreciated.—*Mrs. J. J. H.*

PROSPERITY

Portland, Maine—I asked your prayers for prosperity. Within a month I had rented my house for the winter, and I have been working steadily for over two months, being thereby enabled to cancel my debts.—*E. L. W.*

Corsicana, Texas—I wrote you for prayers, to help me sell my property. I have sold for cash. I am very grateful. —*G. N.*

Anaconda, Mont.—I wrote you for prayers for my husband. He is now employed permanently at an increase in salary. I cannot adequately express my thanks.—*Mrs. G. W. B.*

Chicago, Ill.—Sometime ago I wrote, asking your help to sell a piece of land. I thank you for your prayers. The land was sold, and all is well. Please accept love offering. —*H. R.*

Oil City, La.—I am thanking God for your prayers, in the recovery of money which was lost sometime ago.—*Mrs. F. H. C.*

Redford, Mich.—You have helped me in gaining a wonderful increase in salary. I wanted a home of my own, and I am now paying for one. Opportunities to demonstrate prosperity come to me often. I am gradually learning, like a child. Wonderful it is, how supply comes to meet every need!—*Mr. L. J. S.*

Buffalo, N. Y.—I thank you very much for the Prosperity Bank which you sent me. I have surely been helped in every way, since it came. Tomorrow morning my husband and I leave for a trip to Florida, to visit a son we have not seen for over two years. Your Prosperity Bank has made this possible.—*Mrs. E. W. S.*

Tacoma, Wash.—I wrote you for prayers for myself, son, and son-in-law, about one month ago, and I am now reporting our success. We have each secured a position. I am very thankful.—*M. B. F.*

Frankfort, Ohio—It is with a very thankful heart that I am writing you this morning. We now have a house, and we shall soon have our family together. I knew that God would prepare a place for us, and even the youngsters have been singing their thanks.—*Mrs. C. M.*

St. Louis, Mo.—About a month ago I asked you to hold a thought that my husband would get a better position;

last week he was promoted by the company he is working for, and he also received an increase in salary. We are certainly thankful.—*Mrs. M. F.*

Cokeville, Wyo.—I asked prayers for the success of a friend who had an auction sale. The sale was very poorly advertised, but to the surprise of many, buyers came before the hour appointed, and everything was sold at a high price.—*Mrs. H. J. S.*

Cincinnati, Ohio—I asked your prayers for prosperity, and I have been prospered. I have sold a lot and a little cottage. I thank God for the good which has come to me. —*C. D.*

Clinton, Iowa—Our prayers have been answered, and I am now continuing to carry on my work, as before. Through God's wisdom and goodness I have true success in all things. I now feel strong enough to stand alone. Thank you for your great help in my hour of need, and accept love offering.—*Miss J. B.*

Orlando, Fla.—I wrote you on the 14th of this month, asking prayers that we secure a good tenant for our apartment. We rented it yesterday to some very fine people, and we are more than grateful to you for your assistance in the matter. Inclosed please find thank offering.—*A. M. N.*

Beatrice, Neb.—Through your prayers, I have been able to secure a most desirable residence, close in, and just suited to our need. I have never asked you to help me in any way without being gloriously rewarded. Inclosed find love offering.—*Mrs. W. B. P.*

Sawtelle, Cal.—I wrote to you a few days ago, asking your aid in disposing of some property, and am writing this to express my heartfelt gratitude for the assistance rendered. Have written you several times asking help, and in each case the benefits have resulted almost immediately; but in this instance, you had hardly time to receive my letter before the property was sold, and sold before I had even made one move in that direction. In fact, the parties came directly to us, without solicitation. Our gratitude is unbounded.—*B. H. McK.*

Danvers, Mass.—I want to give thanks for the assistance I have received through Unity and the Prosperity Bank. In the most harmonious manner, I have received a better paying position in my business, with larger opportunities. It came about simply through my better understanding of Divine Principles.—*Mr. H. C. J.*

Gary, Ind.—I wrote you some time ago for prayers

to obtain a position where surroundings would be agreeable. I must say I had a most wonderful demonstration, as I obtained another position quickly and under such circumstances as to plainly show that I was being led by Divine Mind; when the clouds seemed to be darkest the sun suddenly burst forth. With a very grateful heart, I inclose a love offering.—*L. K.*

Saginaw, Mich.—I have to report that since asking for your aid, I have obtained a satisfactory and congenial position. I offer you my heartfelt thanks for your assistance. I praise the Lord that I have secured employment and that I am enabled to earn a living for myself and family.—*F. A. W.*

Amarillo, Texas—I wish to say that I consider my success and progress due to the good I received through my study of Truth, and to the help I have received through your department. In September, 1918, very much discouraged and feeling very timid, I finished my business course and accepted a position at $40.00 a month. I was then just new in Truth. I continued in my search, asking coöperation from you, and I have gradually gained in understanding. I have been advanced in position, receiving increases in my salary, and am now drawing $125..00 per month.—*G. G. D.*

San Francisco, Cal.—I asked you to help me find a nice place for a home, and it took me just two half days to find the most desirable apartment one could wish for. It is in a good locality, and only desirable people live in the house. My husband has a promise of one hundred dollars a month, increase. I asked for help to get some work to do at home, and I not only have all the typing that I can do of evenings, but I also have a position with a firm that pays me $115.00 a month. Everything good seems to come our way. I received a half month's salary for a Christmas present, from the firm.—*Mrs. R. H. W.*

Waterloo, Iowa—Before receiving your reply to my request in their behalf, my niece and nephew had found a suitable house not far from where they were living. Thanks be to God and to you for your prayers.—*G. A.*

Hollywood, Cal.—The bag is found with contents intact. I just rested in the Lord, and knew that nothing could be lost, for he says: "He will give his angels charge over thee."—*L. E. S.*

Tooele, Utah—You may discontinue your prayers for business success, as I have sold, and will close the deal in a

few days. I am very thankful to God and to Unity.—*Mrs. C. C. L.*

La Junta, Colo.—I asked prayers that I might see my mother. I cannot go to her, so they are bringing her to me. It has been wonderful, the way the Lord has brought it all about.—*L. T. L.*

San Francisco, Cal.—I thank you for your prayers. I am happy to tell you that my salary was increased.—*J. M.*

Ashland, Ga.—You may discontinue your prayers for me. I have a position in the same school. I had several schools offered me. Thank you for your prayers. I feel so thankful for a Society like Unity.—*Miss L. O.*

Portland, Ore.—I wrote you, asking to help me pray for my brother who was out of a position. The next day he had received notice of an opening, and he has been working now almost a week. I praise God and Unity for helping him.—*Mrs. R. A. B.*

Fort Worth, Texas—This is to acknowledge demonstration of finding a house, which was the great problem; I thank you very, very much. The demonstration was made almost the next day after you received my letter asking for help. I wish to say that I found just the house I wanted, and I am very happy.—*Mrs. F. S.*

Millers Falls, Mass.—My son has just secured a better position than he had, and my daughter has been promoted in her work, receiving a raise in salary. I thank God, in the name of Jesus Christ, for this prosperity.—*Mrs. D. E. L.*

BE YE TRANSFORMED

Visalia, Cal.—It would take pages to tell of all the good that has come to me through Unity prayers and publications. I was saved from an operation, and my health has not been so good in five years. Your teachings have helped me to an understanding of God that makes my friends wonder what has happened. Scarcely a day has gone by for three months that my husband has not remarked about my good nature, my happiness and calmness, in taking the daily round of joys and trials. I am learning the blessing and joy of giving thanks for everything. Small joys grow under praise. I am much more companionable to my little girl of eight, and many things that I once thought were problems with her are naturally smoothing out. Last fall, owing to drought, our peach crop fell fifteen tons short, and we were unable to meet all of our obligations. We did not worry, however, and just one week before time for schools

to open, I was offered three positions, with no solicitations on my part. One was just to my liking. It is pleasant, and, with my better understanding, I feel that I am doing better work than ever before. I am so grateful to Unity. —*Mrs. L. C. C.*

Oklahoma City, Okla.—I thank you more than I have words to express, for your help in establishing peace and harmony in my home.—*F. M.*

Westfield, N. Y.—I have been kept close to the Divine One, to whom I left all. I know that we have been blessed by his loving care, and that we have been preserved from even the fear of epidemic. I lack words to express how grateful I am for this divine teaching and my thankfulness that my home is a Unity home. How safe I feel, knowing that we are under the wings of Unity which hold up the true, everlasting world of Love. My dear husband, by his knowledge gained through reading Unity literature, has overcome tobacco habit. He had been a smoker for twenty-five years.—*Mrs. L. W.*

PROTECTION

Vancouver, Wash.—Your prayers for us this last month worked out beautifully. The ice gorge around our house boat went out bodily, with one loud crack. It broke, as though cut with a knife, and went down the Columbia in one big body. Old river experts, who looked for much damage, were wonderfully amazed, so the papers stated. Our health is now perfect; I have overcome the distress, and enjoy the peace and harmony my inner Intelligence teaches me to find in all conditions.—*E. S. M.*

Lincoln, Cal.—Your prayers were answered for our son who was over seas. He was wonderfully protected through the many severe battles, and narrow escapes. He said he seemed to have warning when to stand still and when to move on, and he always acted as he received the impression. The result was that the danger point was where he would have been had he done otherwise. He has improved wonderfully in every way. He left us a mere boy and returned a substantial, true, and faithful son.—*Mrs. J. W. T.*

Tulsa, Okla.—You may discontinue prayers for my parents. They arrived safely in Florida after a long trip in their automobile. They traveled over sixteen hundred miles, having no accident or car trouble. They forded streams and climbed mountains. It rained four days and the roads were muddy; but that did not stop them, as they

were under the loving protection and care of God. I feel never alone since I found Unity. Its beautiful messages are so true and inspiring that they help me in every way.—*Mrs. W. W. B.*

Martinsville, La.—I was in the flood at Corpus Christi, Texas, September 14. I put myself into God's hands, that terrible night and day. The storm raged twenty-four hours. We watched everything between us and the bay torn to pieces and piled up against our building, but our place of refuge stood firm, and the seven of us who took shelter therein were saved. I do not say but that there were hours of terror and horror. But I will say this much, that I was not afraid. I was in God's hands, and he always keeps his word of protection to those who trust him.—*S. J. C.*

HELPED BY UNITY LITERATURE

Buckroe Beach, Va.—When I discovered Unity, a little more than a year ago, I was in despair, both physically and mentally. I was a chronic invalid, a chronic complainer, a misery to myself and a pest to everyone else. Now, after a year of Unity and Weekly Unity teachings, everything is different, and every day I learn something new.—*Mrs. I. C. P.*

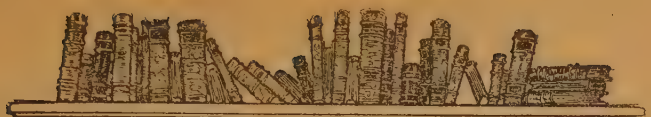
Seattle, Wash.—I have been a student of Unity for about a year and a half, and I cannot find words with which to express the wonders it has done for me. We were enabled to come to the city, where our girls have the advantages of good schools. Greatest of all is that I have been cured of chronic constipation. I am studying "Christian Healing," and I read it over and over, always finding something new in it.—*P. R. J.*

Haverhill, Mass.—I have gone over that treasure of a book, "Lessons in Truth," many times. I perceive new and valuable truths in each repeated reading. Almost daily I study parts or the whole of the ninth lesson, "Finding the Secret Place," which has always appealed to me greatly. —*Miss A. M.*

FREEDOM

Osteen, Fla.—We wish to thank the Unity Christians for their prayers in behalf of our loved ones. My brother has been converted, and has given up drinking. Thanks be to God.—*Mrs. K. B. O.*

Limerick, Ireland—I am cured of the drink habit of long standing. I have also obtained peace. I thank God for my many blessings.—*H. T.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States.....$1.00
Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

OUTLINED PROGRAM OF UNITY EASTER SCHOOL

A two weeks' intensive training course in Unity principles is to be given at Unity Headquarters in Kansas City, beginning Sunday, March 21.

TEACHERS AND GENERAL SUBJECTS

Lessons in Truth—*W. K. Miller.*
Primary Correspondence Course—*Mary C. O'Neill.*
Bible Interpretation—*Jennie H. Croft.*
The Practical Application of Truth—*W. I. Hoschouer.*
The Silence—*E. V. Ingraham.*
Healing Principles—*Ida M. Palmer.*
Spiritual Housekeeping—*Louise C. Newman.*
Basic Principles—*Charles Fillmore.*

SUNDAY, MARCH 21

9:45 a. m.—Sunday School.
11 a. m.—Address—Charles Fillmore, subject, "John's Vision of Worship In Heaven."
8 p. m.—Introductory Service.

MONDAY, MARCH 22

9:30 a. m.—Fundamental Principles—W. K. Miller.
10:30 a. m.—Silence—Mary C. O'Neill.
12 m.—High Noon Silence.
2:30 p. m.—And God Said—Jennie H. Croft.
4 p. m.—The Price of Discipleship—W. I. Hoschouer.

TUESDAY, MARCH 23

9:30 a. m.—Preparation for the Silence—E. V. Ingraham.
10:30 a. m.—Spirit—Ida M. Palmer.
12 m.—High Noon Silence.
2:30 p. m.—Pattern Shown in the Mount—Louise C. Newman.
4 p. m.—Being—Charles Fillmore.

WEDNESDAY, MARCH 24

9:30 a. m.—Mind and Its Action—W. K. Miller.
10:30 a. m.—Healing—Mary C. O'Neill.
12 m.—High Noon Silence.
2:30 p. m.—The Sons of Adam—Jennie H. Croft.
4 p. m.—Spiritual Nonresistance—W. I. Hoschouer.
8 p. m.—Healing Meeting.

THURSDAY, MARCH 25

9:30 a. m.—The Silence—E. V. Ingraham.
10:30 a. m.—Faith—Ida M. Palmer.

12 m.—High Noon Silence.
2:30 p. m.—Foundation Stones—Louise C. Newman.
4 p. m.—Being's Ideal—Charles Fillmore.

FRIDAY, MARCH 26

9:30 a. m.—Believing and Receiving—W. K. Miller.
10:30 a. m.—Prosperity—Mary C. O'Neill.
12 m.—High Noon Silence.
2:30 p. m.—Job, An Esoteric Study—Jennie H. Croft.
4 p. m.—The Art of Overcoming—W. I. Hoschouer.
8 p. m.—Social Meeting.

SATURDAY, MARCH 27

9:30 a. m.—Beyond the Silence—E. V. Ingraham.
10:30 a. m.—Prayer—Ida M. Palmer.
12 m.—High Noon Silence.
2:30 p. m.—The Practice of Prosperity—Louise C. Newman.
4 p. m.—Being Expressed—Charles Fillmore.

SUNDAY, MARCH 28

9:30 a. m.—Sunday School.
10:30 a. m.—Address—Charles Fillmore—subject, "Life Work of Peter and John."
8 p. m.—Dramatic Bible Reading from the Book of Esther, with its Individual Interpretation—Viva M. January.

MONDAY, MARCH 29

9:30 a. m.—The Kingdom of God—W. K. Miller.
10:30 a. m.—Overcoming—Mary C. O'Neill.
12 m.—High Noon Silence.
2:30 p. m.—The Word—Jennie H. Croft.
4 p. m.—The Science of Affirmation—W. I. Hoschouer.

TUESDAY, MARCH 30

9:30 a. m.—Wisdom Through Silence—E. V. Ingraham.
10:30 a. m.—Forgiveness—Ida M. Palmer.
12 m.—High Noon Silence.
2:30 p. m.—Application of Ideals—Louise C. Newman.
4 p. m.—Thinking—Charles Fillmore.
8 p. m.—Dietetics—Royal Fillmore.

WEDNESDAY, MARCH 31

9:30 a. m.—How to Demonstrate—W. K. Miller.
10:30 a. m.—The Body of Christ—Mary C. O'Neill.
12 m.—High Noon Silence.
2:30 p. m.—Gethsemane and Calvary—Jennie H. Croft.
4 p. m.—Realizing Prosperity—W. I. Hoschouer.
8 p. m.—Healing Meeting.

THURSDAY, APRIL 1

9:30 a. m.—The Strength in Silence—E. V. Ingraham.
10:30 a. m.—Consciousness of Substance is Prosperity—Ida M. Palmer.
12 m.—High Noon Silence.
2:30 p. m.—Maternity—Christ is Born—Louise C. Newman.
4 p. m.—The Yes and No of Mind—Charles Fillmore.

FRIDAY, APRIL 2

9:30 a. m.—I Am—W. K. Miller.
10:30 a. m.—The Great Demonstration—Mary C. O'Neill.
12 m.—High Noon Silence.
2:30 p. m.—The Resurrection and Ascension—Jennie H. Croft.
4 p. m.—The Resurrection and the Life.—W. I. Hoschouer.
8 p. m.—Social Meeting.

SATURDAY, APRIL 3

9:30 a. m.—The Power of Silence—E. V. Ingraham.
10:30 a. m.—The Spoken Word—Ida M. Palmer.
12 m.—High Noon Silence.
2:30 p. m.—Spirituality—Christ is Risen—Louise C. Newman.
4 p. m.—The Word—Charles Fillmore.

SPECIAL EDITION OF TWO STANDARD TEXT-BOOKS

"Lessons in Truth" and "Christian Healing" are published in a serviceable binding that stands continual usage without showing wear and tear. We have a convenient pocket edition of these books bound in cloth with limp cover, and handsewed. The paper is bond, and sufficiently heavy not to let the print (which is large) from the other side show through.

These books are bound in excellent taste, making them good to look at.

If you want to use "Lessons in Truth" and "Christian Healing" as textbooks—and you will—we can assure you that a copy of each in this substantial binding will prove most satisfactory.

The price is $1.50 a volume—a compromise between the cheaper and more expensive editions. Don't delay in sending for one or both of these handy books.

UNITY SIX PER CENT BONDS

The present Unity Inn-Cafeteria is no longer large enough. It now becomes necessary to begin work on a new enlarged dining room. The cost of the building and equipment will be about $50,000. We feel certain that our friends everywhere will be interested in this new cafeteria and will be glad to assist in its erection, by investing their available money in Unity six per cent bonds. These bonds are now for sale, and will be issued in amounts of from $100 to $1,000 payable in one, two, three, four or five years. Interest is six per cent per annum, payable semi-annually.

The foregoing is not the large Unity Inn, for which ground has been purchased and plans drawn, but a cafeteria to meet the present needs. There will be, however, in connection with this cafeteria about thirty rooms and six small apartments. The larger inn will be built when the prices of labor and materials are nearer the normal quotations.

Address, Department B, Unity School of Christianity, Tenth and Tracy Ave., Kansas City, Mo.

A UNITY EASTER CALENDAR

To supply the increasing demand, our artist has arranged an Easter edition, so to speak, of the Unity Calendar —a rather unique idea, we'll admit. But when is the year really younger than in the freshness of the dewy springtime?

Just because we have so long followed the traditional division of the year according to the Gregorian Calendar, is no reason why Truth students should not, among themselves, break away from the old, and, with Nature's rebuilding at Easter time, begin the soul's new year indeed.

Twelve separate leaves, beginning with April, will make up the Calendar. Original drawings, beautifully colored, form backgrounds for twelve appropriate mottoes. A lovely decorated cover is fastened to the twelve pages with a silk cord.

The Calendar will be sent in a reënforced envelope for the moderate sum of $1.00.

Please specify "Easter Calendar" in ordering.

PUBLISHERS' NOTES

A series of stories based on life among the Pueblo Indians will be run in Wee Wisdom during March, April, and May. The author, Harold Evans Kellogg, who is now a worker at Unity, formerly lived among these people. Tae, a little Indian boy who is the hero of these stories, is revealed in all his childish games; and when he first tastes a piece of candy, well, we want to be there to see, as the author was.

When Tae grows a little older, he is sent to the government school for Indians. We'll all have to read the April number of Wee Wisdom to find out the inner life of a little Indian boy under Uncle Sam's wisely guiding hand.

On a day, Tae's father comes to school to take the boy back to the Pueblos to see an Indian dance. Mr. Kellogg was an eye witness of one of these dances, and gives his interpretation of it in the May issue of Wee Wisdom.

The stories are to be elaborately illustrated by our artist with pictures sketched from photographs.

A description of ways and customs, industries, such as pottery work, and the general life of the Pueblos, woven skillfully into the stories, makes them highly educational as well as entertaining. Begin your subscription with the March Wee Wisdom, so that the children will miss none of these entrancing Indian stories.

April Unity will be devoted to a study of the Love faculty in man, the corresponding disciple being John.

Wm. I. Hoschouer delivered a talk at the Thanksgiving School on the subject, "Forgiving Love." This lecture created so much favorable comment that we shall publish it in the April issue of Unity. In this way those who heard it at the school will have a permanent copy, and others who did not attend the school will get the benefit to be derived from a study of this inspiring talk.

The same issue of our monthly magazine will contain able and uplifting articles on "Love" in its various phases by Charles Fillmore, E. V. Ingraham, and Alice Ruth. Still another contribution of distinctive excellence will be on "The Affirmative Attitude," by Horatio W. Dresser. Those who are familiar with Mr. Dresser's clear reasoning and scholarly style will know that they have something to look forward to, and the rest of us can take their word for it.

Send Unity Magazine subscriptions to your friends im-

mediately, that they may reap of these riches to be given out in the April number.

It has been decided to hold a two weeks' intensive training course at headquarters this spring, to round out the school year begun in July, 1919. This school will open Sunday, March 21, and will close Easter Sunday, April 4. Spring opens early in this section of the country; and while some parts of the United States are still enduring the rigors of winter, Kansas City enjoys the freshness and the balm of springtime at the Eastertide. Come and be rejuvenated with the season by the glorious teachings of Truth to be given out at Unity during this course. We shall be pleased to hear as early as possible from interested nonresident students who anticipate taking up the work being outlined for this coming session.

A few lines from the "Harmonial Thinker" on Wee Wisdom: "One of the signs by which you may recognize New Age movements, is the spirit of coöperation and reciprocity which characterizes them. Therefore we know that our readers will welcome the announcement that from now on, the Harmonial League at headquarters will use the splendid monthly magazine, 'Wee Wisdom,' as the basis for lessons in all its groups, from the primary department to the adult class. It is to be expected that our use and interpretation of the lessons may differ somewhat from that of the Unity Society, which publishes 'Wee Wisdom,' but our work is sufficiently in line with that of Unity, that to issue a separate lesson paper of our own would seem to be duplication of effort and unnecessary expense. A feature of 'Wee Wisdom,' which we especially like, is that it interprets the International Bible Lessons used in orthodox churches all over the country, and by their use we are allying ourselves in purpose with millions of people who are seeking Truth."

A paragraph from a letter: "I think you have done wisely in putting out this series of articles, for the faculties of mind are unquestionably the working tools with which real success is made in life's activities. To learn—to understand, is life's chief desideratum, and out of the mind and heart, as has been stated, truly are all the issues of life. Intellectual attainments are not enough. The balancing faculties that both direct and conserve the powers of the individual, are vital. I believe, therefore, that your articles

on the twelve centers of consciousness should be of great value to all who are looking to you for assistance and guidance in right living."

Unity is printed in three sections, and these have to be "gathered" preparatory to binding. Our bindery girls were lately observed blessing these respective parts, as they took each one up, with the words "Peace! Power! Plenty!"

On being questioned, they said that they were always so happy in this "gathering" work because they felt themselves absorbing the atmosphere of the radiant thought which Unity Magazine sends out to its readers. Thus are even the mechanical processes here blessed by the Unity spirit.

This is an expression from an intelligent mother, characteristic of many which we receive regarding Wee Wisdom: "I received the October number of Wee Wisdom in answer to my request for a sample copy, which you offered in Nautilus Magazine. Seldom has anything come into the home that has made such an appeal to my three children, and they have had the best of books in abundance. I am, therefore, enclosing one dollar for a year's subscription to Wee Wisdom."

Read what a busy woman says about Unity Magazine: "I am a nurse and have very little time to read, but that little magazine always goes into my satchel when I am sent off on a case. It does not take much time to get a thought from it to help, not only myself during the day, but sometimes a patient. By the way, I am so glad the size of it is left small, so that it will fit in a hand bag or pocket. So many magazines have lately been made too large."

The president of the Men's Divine Science Club of Cleveland has just joined the Silent Seventy, and the following is an excerpt from his letter: "The work of the Silent Seventy is the grandest work of the century. Millions of souls shall know the Truth for Silent Seventy having sown so lovingly and so generously. The Voice of God speaks through Unity and all of its branches of activity."

"In hours of stress, sometimes a mere casual glance through Unity will leave me strangely comforted, as though I had been close to a very real presence. I want to thank you for the strength your words send out into the world, finding lodgment in so many waiting hearts, and giving them rest and hope." Words from a comforted soul.

Our readers who have occasion to change their addresses will do well to bear in mind that only first-class mail follows them to new addresses—not second-class mail, even if they have notified the Post Office. Always send your new address direct to us to insure the prompt and correct delivery of your mail from Unity.

The subscription department entered 3,269 new Unity subscriptions, 1,495 Weekly, and 1,397 Wee Wisdom subscriptions during the month of December. This makes a total of 6,161 new subscribers in one month.

The general mailing department sent out 6,203 packages during December—an increase of over 50% over the same month last year.

The expert who installed the new linotype in Unity printing office stated that it was the best appointed printing office he had ever seen; also, that the old linotype, taken in exchange for the new one, was in better condition than any other used linotype he had ever before handled.

Weekly's new department brings forth such words of approval as the following: "Every answer to questions that you have published in Men's Extension Department of Weekly Unity has seemed to be intended especially for us, since all these answers have offered solutions for our business difficulties."

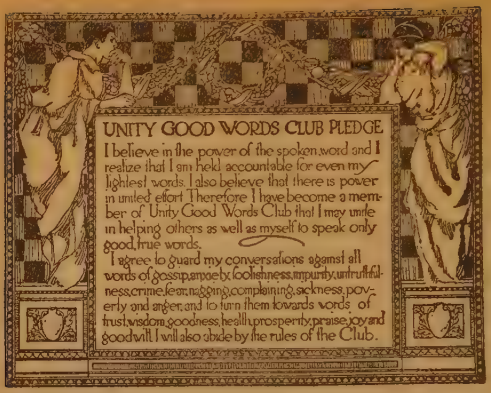
A member of Silent Seventy who has just sailed for China and Japan took with her a large quantity of free literature to distribute while on her travels. She expresses herself as "most anxious to carry the message of Truth to those over there."

On account of the greatly increased cost of material, it has become necessary to increase the price of "Lessons in Truth" and "Christian Healing" in the keratol bound, limp, de luxe edition, from $2.50 to $3.00 a volume.

The supply of the Christmas number of Unity is exhausted. If any of our kind subscribers feel that they have no further special use for the December number of Unity Magazine, we shall receive it with special thanks.

The equipment which has been ordered for the new Unity Inn will be delivered by the first of June.

During the month of December the Silent Seventy department sent out 39,242 pieces of literature.


UNITY GOOD WORDS CLUB PLEDGE
I believe in the power of the spoken word and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I have become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.
I agree to guard my conversations against all words of gossip, unpurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them towards words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Every one interested in self-development and in the uplift of the race as a whole is cordially invited to join with the thousands who are faithfully following the principles set forth in this, the Good Words Club pledge. The membership of 13,200 extends to all parts of the world. Illustrative of the hundreds of reports received constantly is this from a member:

My membership in the Good Words Club is one of the greatest blessings of my life. It has taught me the lesson of self-control, poise and patience, and a great improvement in my health is one of the results.—*Mrs. E. J. B., Portland, Oregon.*

No dues nor fees are attached to membership, the expense of the Club being met by freewill offerings. The Club has an official emblem bearing the symbol of the Three Wise Monkeys, signifying "I see no evil, I hear no evil, I speak no evil." The gold emblem with safety catch sells for $1.50. An attractive wall motto, a replica of which appears above, contains the pledge in hand lettering. This card is 25 cents. Suggestions and helps are offered members through the official organ of the Club, Weekly Unity, this also including personal reports from members.

Members are enrolled through this pledge:

Date.....

To UNITY GOOD WORDS CLUB,
Tenth and Tracy Ave., Kansas City, Mo.

I believe in the power of the spoken word, and I realize

that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name.....

Address.....

City or Town..... State.....

This blank must be signed personally.

(Clip this pledge and return to the Central Secretary for enrollment.)

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. Maude Stoker, 38 Maple St., Auburn, N. Y.

Anna Goodhead, 2525 K St., Bakersfield, Cal.

Frederick L. Remmers, 2126 N. 3d St., Philadelphia, Pa.

G. V. B. Levings, Seneca, Mo.

R. J. Barbour, Enterprise, Miss.

Mrs. C. S. Jacobs, Box 608, Craig, Colo.

Mrs. Maggie Webb, 967 Dame St., London, Ont., Canada.

Rena Langley, 514 N. Taylor Ave., St. Louis, Mo.

Mrs. D. B. Marsh, Glendo, Wyo.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of April to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in April Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.
April 20 to May 20, 1920

Thy light shall break forth as the morning, and thy healing shall spring forth speedily.

PROSPERITY THOUGHT

Held daily at 12 m.
April 20 to May 20, 1920

Ask whatsoever ye will in my name, and it shall be done unto you.

A SPECIAL BIBLE OFFER

We have on hand a small number of the Oxford Edition of the old King James version, printed in large, clear type on thin, but strong and durable paper. The page may be easily read, no matter at what angle the book is held, and no print from the other side shows through.

Of course, Unity's choice in Bibles is the Revised Version; but Biblical students often require the old version for reference.

While these Oxford Bibles last—and they are handsome—you may have one for the former price, $3.00, which is much below the present standard price.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity, 948 Post St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 229 N. San Joaquin St.

Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 1340 Pennsylvania Ave.
Pueblo—Lydia Keeling, 108 West 10th St.

D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 1814 N St., N. W.; I. N. T. A. Headquarters, 311 Ouray Bldg.

Ill., Chicago—Unity Society, 104 Auditorium Bldg.
E. St. Louis—Mrs. Ida M. Keller, 605A Missouri Ave.

Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.

Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.

Kans., Topeka—Unity School, 119 E. 10th Ave.

Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.

La., New Orleans—Truth Center, 613 Common St.

Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 18 Newbury St.; Home of Truth, 111 Newbury St.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.

Md., Baltimore—Mrs. Robert Burton, 1021 Cathedral St.

Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

Mich., Detroit—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.; Miss C. C. Ayers, 59 Dexter Blvd.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.; Mrs. Ida M. Bailey, 2011 Francis Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.

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Table of Contents

Statement of Being
Thinking
Denials
Affirmations
Faith
Definitions
Spiritual Understanding
Secret Place of the Most High
Finding the Secret Place
Spiritual Gifts
Unity of the Spirit
Bondage or Liberty—Which?

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